THE Obedyence of

A Chriſtian man: And how chriſten Rulers ought to goueme: wherin alſo (yf thou marke dylygentlye) thou ſhalte finde eyes to perceyue the craftye conueighaunce of all Jugglers.

Reade (when ſoeuer thou Readeſte good Chriſten Reader) with a pure affection, and vprighte Judgemente to Godes moſte holy Booke.:

BRITISH MUSEUM

N.1445

[illegible] otherwyse called [illegible]apaim Hychyns, vnto the Reader.

GRace, peace, and increase of knowelage in our lozde Jesus Chryste be with the reader, & with all that calle on the name of the lozde vnfayned and with a pure conscyence. Ame

Let it not make the dispayze, ne ther yet discozage the oh reader/that it is forbydde the in payne of lyfe and goodes / oz that it is mad breakynge of the kynges peace oz treason vnto his hyghnes to reade ỹ wozde of thy soules helth. B moch rather beholde in the lozde & cõfozt thy sou Foz as moche as thou arte sure & haste an euyd token thozowe suche persecucyon, that it is the tru wozde of god. Which wozde is euer hated of the wozlde/ neyther was euer without persecucyon (as thou seest in all the stozyes of the byble/bothe of the newe testament and also of the olde). Neyther can be, no moze than ỹ sonne can be without his lyght. And foz as moche as contrary wyse, thou arte sure ỹ the Popes doctryne is not of god, which (as thou seest) is so agreable vnto ỹ wozlde/ & is so receyued of the wozld, oz which rather so receyueth ỹ wozld, & the pleasures of the wozlde/ & seketh nothynge but the possessyons of ỹ wozlde, & auctozyte in ỹ wozld/ & to beare a rule in ỹ wozld / & pfecuteth the wozde of god /and with all wylynes dzyueth the people from it / and with false and Sophistycall reasons

nature
as wozd
be perse
cod.

The pope is receyued and receyueth & pfecuteth.

MVSEVM BRITAN NICVM

maketh them a frayde of it: yea ꝛurseth them and excommunycateth them/and bꝛyngeth them in beleue that they be damned, yf they loke on it / & that it is but doctryne to disceyue men / and moueth the powers of the wozlde to slee with fyꝛe, water, and swerde, all that cleue vnto it. Foꝛ the wozlde loueth that whiche is his/and hateth that which is chosen out of the wozlde to serue god in ỹ spiryte. As Chꝛist sayeth to his disciples. Johānis.xv. If ye were of the wozlde, the wozlde wolde loue his owne. But I haue chosen you out of the wozlde, and therfoꝛe the wozlde hateth you.

God defendeth hys ctr ste.

Another comfoꝛte haste thou / that as the weake powers of ỹ wozld defende ỹ doctryne of ỹ wozlde/ so ỹ myghty power of god defendeth ỹ doctryne of god. Which thynge thou shalt euydently perceyue/ yf thou call to mynde ỹ wonderfull deades whiche god hathe euer wꝛought foꝛ his wozde in extreme necessyte syns the wozlde began be yonde all mans reason. Which are wꝛytten as sayeth Paule. (Romanozum.xv). Foꝛ our lernynge (and not foꝛ our disceyuynge) that we thozowe pacyence and cõfoꝛte of the scrypture, myght haue hope.

Goddes wozde fyghteth agaynste ypocrytes.

The nature of goddes wozde, is to fyght agaynste ypocrytes. It began at Abell, and hath euer sens contynued/and shall I doubt not/ vntyll the last day. And the ypocrytes haue alwaye the wozlde on theyꝛ sydes / as thou seest in tyme of Chꝛyste. They had the elders/ that is to wytte, the rulers of the Jewes on theyꝛ syde. They had Pylate and the emperours power on theyꝛ syde. They had Herode also on theyꝛ syde. Moꝛe ouer they bꝛought all theyꝛ wozldly wysdo-

Howe oure maister chꝛist was intreated.

me to

me to passe / & all that they coulde thynke oꝛ ymagyn to serue foꝛ theyꝛ purpose. Fyꝛste to feare the people with all, they excommunycated all that beleued in hym / & put them out of the temple, as thou seest. Johñ. ix. Secondely they founde the meanes to haue hym condẽpned by the Emperours power, and made it treason to Ceaser to beleue in hym. Thyꝛdly they obtayned to haue hym hanged as a theke oꝛ a murderer / whiche after theyꝛ beleue, wysdome was a cause aboue all causes / that no man shulde beleue in hym. Foꝛ the Jewes take it foꝛ a sure token of euerlastyng dampnacyon, yf a man be hanged. Foꝛ it is wꝛytten in theyꝛ lawe. Deuteronion. xxi. Cursed is, who soeuer hangeth on tree. Moyses also in the same place, cõmaundeth / yf any man be hanged, to take hym downe the same daꝛ and bury hym / foꝛ feare of pollutynge oꝛ defylynge the contrey / that is, leste they shulde bꝛyng the wꝛathe and curse of god vpon them. And therfoꝛe the wycked Jewes them selues / whiche with so venomous hate, persecuted the doctryne of Chꝛyst / & dyd all the shame ẏ they coulde do vnto hym (thoughe they wolde fayne haue had Chꝛyst to hange styll on the crosse, and there to rotte / as he shulde haue done by the Emperours lawe. yet foꝛ feare of defylynge theyꝛ Sabboth, and of bꝛyngynge the wꝛathe and curse of god vpon them. Bedgyd of Pylate to take hym downe. Johñ. xix. Whiche was agaynst them selues. Fynally whan they had done al they coulde, and that they thought sufficyent: and whan Chꝛyst was in the herte of the earth / and so many bylles and pollaxes about hym, to kepe hym downe / and

The craft of the ypocrytes

Gods trueth worketh wōders and maketh the wysdome of the ypocrytes folysshenes.

whan it was past mās helpe/than holpe god. Whā man coulde not bryng hym agayne. Goddes trueth fette hym agayne. The othe that god had swore to Abraham, to Dauyd, and to other holy fathers and prophetes/reysed hym vp agayne / to blesse and to saue all that beleue in hym. Thus became the wysdome of the ypocrytes folysshenes. Lo this was wrytten for thy lernynge and comforte.

The captiuyte of the Israelytes vnder Pharao.

Howe wonderfully weare the chylderne of Israell locked in Egypte? In what tribulacyon, combraunce, and aduersytie, were they in? The lande also that was promysed them/was farre of, and full of great cyties, walled with hye walles vp to the skye, & inhabyted with great gyauntes. yet goddes trueth brought them out of Egypte, & planted them ..i the lande of the gyaūtes. This was also wrytten for our lernynge. For there is no power agaynste goddes / neyther any wysedome, agaynste goddes wysdome / he is stronger & wyser than all his enemyes. What holpe it Pharao, to drowne the men chylderne? So lytell I feare not/shall it at the last helpe the pope & his bysshoppes to burne our men chylderne, whiche manfully confesse that Jesus is the lorde / and that there is no nother name gyuen vnto men, to be saued by. As Peter testefyeth. Actes in the. iiii. Chapytre. Who dryed vp the redde see? Who slewe Golyas? who dyd all those woderfull deades, whiche thou readest in the byble. Who delyuered the Israelytes euermore from thraldome & bondage / as soone as they repented and turned to god? Faythe verely and goddes trueth, & the truste in the promyses whiche he had made. Reade the

Pharao fleyeth men chylderne.

xi. Cha-

and feale that it came of god/ and that he myght be stronge in the spiryte, to minyster it godly.

He promysed the chylderne of Israell a lãde with ryuers of mylke and hony. But brought them for the space of fortye yeres in to a lãde, where not only dyuers of mylke and hony were not/ but where so moche as a droppe of water was not. To nurtoure them & to teache them as a father dothe his sonne/ and to do them good at the later ende/ & that they myght be stronge in theyr spiryte and soules, to vse his gyftes and benefytes godly and after his wyll. Israelytes.

He promysed Dauyd a kyngdome, and immedyatly stered vp kynge Saul agaynste hym/to persecute hym, to hunte hym as men do hares with greehoundes/and to feret hym out of euery hole/& that for the space of many yeres to tame hym/ to meake hym, to kyll his lustes, to make hym feale other mẽs diseases/to make hym mercyfull/ to make hym vnderstande that he was made kyng to minyster and to serue his bretherne/ & that he shulde not thynke that his subiectes were made to minyster vnto his lustes/& that it were laufull for hym to take awaye from them lyfe and goodes at his pleasure. Dauid.

O that our kynges were so nurtered nowe a dayes/which our holy bysshoppes teache of a ferre other maner sayeng/your grace shall take his pleasure: ye take what pleasure ye luste/spare nothyng. we shall dispence with you: we haue power, we are goddes vicars. And let vs alone with the realme. we shall take payne for you and se that nothynge be well/your grace shall but defẽde the fayth onely. Howe Bysshops instructe kynges.

Let vs therfore loke dilygently where vnto we where vnto a

christen is called.

are called/that we disceyue not our selues. We are called,not to dispute as ỹ Popes disciples do / but to dye with Chꝛyst,that we may lyue with hym / & to suffre with hym that we maye reygne with hym.

Our fightige is to suffre whyle god fyghteth foꝛ vs

We be called vnto a kyngdome ỹ muste be wonne with suffryng onely/as a sycke mā wynneth helth. God is he that dothe all thyng foꝛ vs,and fyghteth foꝛ vs/& we do but suffre onely. Chꝛyste sayeth. Jo. xr. As my father sent me/so sende J you. And. Jo. rv. Jf they persecute me, than shall they persecute you. And Mat.x.sayeth Chꝛyst. J sende you foꝛthe as shepe amonge wolues. The shepe fyght not:but the shepardꝛ fyghteth foꝛ them and careth foꝛ them. Be harmeles as doues/therfoꝛe sayeth Chꝛyst/and wyse as serpentes.

The wysdome of the serpent.

The doues ymagen no defēce,noꝛ seke to auenge them selues. The serpētes wysdome is,to kepe his heed & those partes wherin his lyfe resteth. Chꝛyste is our heed, and goddes woꝛde is that wherin our lyfe resteth. To cleue therfoꝛe fast vnto Chꝛyst and vnto those pꝛomyses whiche god hath made vs foꝛ his sake is our wysdome. Beware of men(sayth he) foꝛ they shal delyuer you vp vnto theyꝛ counsels,& shall scourge you. And ye shall be bꝛought befoꝛe rulers and kynges foꝛ my sake. The bꝛother shall betraye oꝛ delyuer the bꝛother to death, and the father the sonne.And the chylderne shall ryse agaynst father and mother,and put them vnto death. Here what Chꝛyst sayth moꝛe.The disciple is not greatter than his mayster/neyther the seruaunt greatter oꝛ better than his loꝛde. Jf they haue called ỹ good man of the house Beelzebub / howe moche rather

shall

shall they call his houcholde seruauntes so? And Luke.xiiii.sayeth Chzyste. Whiche of you disposed to buylde a toure/ sytteth not downe fyzst and coũteth the cost, whether he haue sufficyent to perfozme it? leste whan he hathe layde the foundacyon, and than not able to perfozme it: all ỹ beholde, begynne to mocke hym sayeng / this man began to buylde & was not able to make an ende. So lykewyse none of you that fozsaketh not all that he hathe, can be my disciple. Who soeuer therfoze casteth not this afoze hande. I must ieoparde lyfe, goodes, honour, wozshyppe, and all that there is foz Chzystes sake/ disceyueth hym selfe and maketh a mocke of hym selfe vnto the godlesse ypocrites and infydels. No man can serue two maysters, God and mammon / that is to saye, wycked ryches also. Mat.vi. Thou must loue Chzyst aboue all thynge. But that doste thou not, yf thou be not redy to fozsake all foz his sake/ yf thou haue fozsake all foz his sake. Than art thou sure that ỹ iouest hym. Trybulacyon is our ryght Baptysme, and is signyfyed by plungyng in to the water. We that are baptysed in the name of chzyst (sayth Paul.Ro.vi. are baptysed to dye wt hi.

He maketh a mocke of him selfe that casteth not the ende oz he begynne.

How is the pope sure whi che taketh al foz Chzystes sake but fozsaketh nought.

Tribulacion is our bapti.

The spiryte thozowe trybulacyon purgeth vs & kylleth our fleshly wytte / our wozldly vnderstandynge and bely wysdome/ and fylleth vs full of the wysdome of god. Trybulacyon is a blessynge that cõmeth of god/ as wytnesseth Chzyste. Mathei. v. Blessed are they that suffre persecucyon foz ryghtwysenes sake / foz there is the kyngdome of heuen. Is this not a comfoztable wozde? Who ought not rather to chose and desyze to be blessed with Chzyst

Tribulacion is a blessynge

in a lytell trybulacyon / than to be curſyd ꝓpetualy with the woꝛlde foꝛ a lytell pleaſure?

Pꝛoſperyte is a curſe.

Pꝛoſperyte is a ryght curſe, and a thyng that god gyueth vnto his enemyes. Wo be to you ryche, ſayeth Chꝛyſt. Luke. vi. Lo ye haue your conſolacyon / wo be to you that are full, foꝛ ye ſhal honger / wo be to you that laughe / foꝛ ye ſhall wepe / wo be to you whan men pꝛayſe you. Foꝛ ſo dyd theyꝛ fathers vnto the falſe pꝛophetes: yea and ſo haue our fathers done vnto the falſe ypocrytes. The ypocrytes with woꝛldly pꝛeachyng haue not gotten the pꝛayſe onely / but euen the poſſeſſyons alſo and the dominyon and rule of the whole woꝛlde.

Tribulacyon is the gyfte of god.

Tribulacyon foꝛ ryghteouſnes, is not a bleſſynge onely. But alſo a gyft ẏ̄ god gyueth vnto none ſaue his ſpecyall fryndes. The apoſtles. Actes. v. reioyſed that they were counted woꝛthy to ſuffre rebuke foꝛ Chꝛyſtes ſake. And Paule in the ſeconde pyſtle and thyꝛde chappter to Timotheum ſayeth. All that wyll lyue godly in Chꝛyſt Jeſu, muſte ſuffre perſecucyon. And in the fyꝛſt chappter of his piſtle to the Philippiens, he ſayeth. Unto you it is gyuen, not onely to beleue in Chꝛyſte / but alſo to ſuffre foꝛ his ſake. Here ſeeſt thou that it is goddes gyft to ſuffre foꝛ Chꝛyſtes ſake. And Peter in ẏ̄ fourth chappter of his fyꝛſt pyſtle, ſayeth. Happye are ye, yf ye ſuffre foꝛ the name of Chꝛyſt / foꝛ the gloꝛyous ſpiryte of god reſteth in you. Is it not an happy thynge to be ſure that thou arte ſealed with goddes ſpiryte vnto euerlaſtyng lyfe? And verely thou art ſure therof / yf thou ſuffre pacyẽtly foꝛ his ſake. By ſufferyng arte thou ſure. But by ꝑſecutyng, canſt ẏ̄ neuer be ſure.

wherby than are the pope & biſchops ſure.

Foꝛ

Foꝛ Paule in the fyfte chappter to the Romaynes ſayeth. Tribulacyon maketh fealynge / that is, it maketh vs feale the goodnes of god and his helpe and the woꝛkynge of his ſpiryte. And in the twelfte chappytre of the ſeconde pyſtle to the Coꝛinthyans, the loꝛde ſayd to Paule / my grace is ſufficyent foꝛ the. Foꝛ my ſtrēgth is made perfayte thoꝛowe weakenes. Lo Chꝛyſt is neuer ſtronge in vs, tyll we be weake. As our ſtrength abateth, ſo groweth the ſtrength of Chꝛiſt in vs / whan we are clene empted of our owne ſtrength / than are we full of Chꝛyſtes ſtrength. And loke howe moche of our owne ſtrēgth remayneth in vs / ſo moch lacketh there of ỹ ſtrēgth of Chꝛyſt. Therfoꝛe ſayeth Paule in ỹ ſayd place of his ſeconde pyſtle to ỹ Coꝛinthyans. Uery gladlye wyll I reioyſe in my weakenes / that the ſtrength of Chꝛyſt may dwell in me. Therfoꝛe haue I delectacion ſayth Paule in ifirmyties / in rebukes, in nede, in perſecucyōs, and in anguyſſhe foꝛ Chꝛyſtes ſake. Foꝛ whan I am weake / than am I ſtronge / meanynge that the weakenes of ỹ fleſſhe is the ſtrength of the ſpiryte. And by fleſſhe vnderſtāde wytte, wyſdome, and all that is in a man befoꝛe the ſpiryte of god come / & what ſoeuer ſpꝛyngeth not of the ſpiryte of god, and of goddes woꝛde. And ꝗlyke teſtymonyes is all the ſcrypture full. Fleſſhe.

Beholde god ſetteth befoꝛe vs a bleſſyng & alſo a curſe. A bleſſynge verely, and that a gloꝛyous and an euerlaſtynge / yf we wyll ſuffre tribulacyon and aduerſytie with our loꝛde and ſauyour Chꝛyſt. And an euerlaſtynge curſe / yf foꝛ a lytell pleaſures ſake we withdꝛawe our ſelues from the chaſtyſynge and

nurture of god/wherwith he teacheth all his sõnes, and fassyoneth them after his godly wyll, and maketh them perfayte(as he dyd Chryste) and maketh them apte and mete vessels,to receyue his grace & his spiryte/that they myght perceyue and feale the excedynge mercye which we haue in Chryst,and the innumerable blessynges / and the vnspekeable inherytaunce/where vnto we are called and chosen,& sealed in our sauyoure Jesus Chryst / vnto whome be prayse for euer.Amen.

The differẽce betwene the chylderne of god & of the deuyll.

Fynally whome god choseth to reygne euerlastyngly with Chryst/hym fealeth he w̃ his myghty spiryte,and poureth strength in to his hert to suffre afflyccyons also with Chryste,for bearynge wytnes vnto the trueth . And this is the difference betwene the chylderne of god and of saluacyon,and betwene the chylderne of the deuyll,and of damnacyon/that the chylderne of god haue power in theyr hertes to suffre for goddes worde,which is theyr lyfe & saluacyon/theyr hope and truste / and wherby they lyue in the soule & spiryte before god. And the chylderne of the deuyll in tyme of aduersytie flee from Chryst, whome they folowed faynedly/theyr hertes not sealed with his holy and myghty spiryte/& gette them to the stondert of theyr ryght father the deuyll/and take his wages,the pleasures of this worlde. w̃hiche are the earnest of euerlastynge dampnacyon. w̃hiche conclusyon the.xii.chappter to ỹ Hebrues, well confyrmeth sayenge. My sonne dispyse not the chastysynge of the lorde, neyther faynte whan thou arte rebuked of hym. For whome the lorde loueth, hym he chastesyth:yea and he scourgeth euery sone whome

The deuyls wages.

whome he receyueth. Lo persecucyon & aduersytie foꝛ the trueth sake, is goddes scourge and goddes rodde, & pertayneth vnto all his chylderne indifferently. Foꝛ whā he sayeth/he scourgeth euery sōne/ he maketh none excepcyon. Moꝛe ouer sayeth the texte / yf ye shall endure chastysynge / god offereth hym selfe vnto you/as vnto sonnes. What sonne is it that the father chastyseth not? If ye be not vnder coꝛrecpyon (wherof all are partakers) than are ye bastardes and not sonnes.

All gods chylderne are vnder chastysynge.

Foꝛ as moche than as we must nedes be baptysed in trybulacyons and thoꝛowe the redde see, and a great and feareful wyldernes, and a lande of cruell Gyauntes in to our naturall contrey: yea and in as moche as it is a playne earnest/that there is no nother waye into the kyngdome of lyfe/than thoꝛowe persecucyon and so fearynge of payne and of verye deathe/after the ensample of Chꝛyst. Therfoꝛe let vs arme our soules with the comfoꝛt of the scriptures. Howe that god is euer redy at hande in tyme of nede to helpe vs. And howe that suche tyꝛauntes and persecuters, are but goddes scourge and his rodde to chastyse vs. And as the father hath alway in tyme of coꝛrecpyon the rodde faste in his hande/ so that the rodde dothe nothynge, but as the father moueth it: euen so hathe god all tyꝛauntes in his hande, & letteth not thē do what so euer they wolde/ but as moche onely as he appoynteth them to do, and as farfoꝛth as it is necessary foꝛ vs. And whan the chylde submytteth hym selfe vnto his fathers coꝛrecpyon and nurture, and humbleth him selfe all togethe vnto the wyll of his father/than the rodde

whiche waye go the Bysshoppes to heuen than.

The tyrauntes haue not power to do whatte they wolde.

is taken awaye: euen so whā we are come vnto the knowelage of the ryght waye, and haue forsaken our owne wyll / and offre our selues clene vnto the wyll of god/to walke whiche waye so euer he wyll haue vs/than tourneth he the tyrauntes. Or els yf they enforce to persecute vs any forther/he putteth them out of the waye accordynge vnto the comfortable ensamples of the scrypture.

The promyses of god are comfortable / ye they are al comfort.

More ouer let vs arme our soules with the promyses/bothe of helpe and assystence, and also of the gloryous rewarde that foloweth. Great is your rewarde in heuen sayeth Chryst. Mat. v. And he that knowelageth me before men, hym wyll I knowelage before my father that is in heuen. Mat. x. And call on me in tyme of trybulacyon / and I wyll delyuer the. Psalme. l. And beholde the eyes of the lorde, are ouer them that feare hym/and ouer them that truste in his mercye. To delyuer theyr soules from deathe, and to fede them in tyme of hongre. psal. xlvi. And in the. xlvii. psal. sayeth Dauid: the lorde is nye them that are troubled in theyr hertes/ and the meke in spiryte wyll he haue. The tribulacyons of the ryghteous are many / and out of them all wyll the lorde delyuer them. The lorde kepeth all the bones of them / so that not one of them shall be brosed. The lorde shall redeme the soules of his seruauntes. And of suche lyke consolacyon are all the psalmes full: wolde to god whan ye reade them ye vnderstode them / and Math. x. whan they delyuer you, take no thought what ye shall saye. It shall be gyuen you ỹ same houre what ye shall say. For it is not ye that speake: but the spiryte of your

father

father whiche ſpeaketh in you. The very heares of your heedes are nombꝛed ſayeth Chꝛyſt alſo. Mathei in ỹ tenth. If god care foꝛ our heares/he moche moꝛe careth foꝛ our ſoules, whiche he hathe ſealed with his holy ſpiryte. Therfoꝛe ſayth Peter.i.Pet.iiii. Caſt all youre care vpon hym: foꝛ he careth foꝛ you. And Paul.i.Coꝛint.x.ſayeth. God is true, he wyll not ſuffre you to be tẽpted aboue your myght. And pſalme.lxxi. Caſt thy care vpon the loꝛde.

Let thy care be to pꝛepare thy ſelfe with all thy ſtrẽgth, foꝛ to walke which waye he wyll haue the/ and to beleue that he wyll go with the, and aſſyſte the, and ſtrength the agaynſt all tyꝛauntes, and delyuer the out of all tribulacyon. But what waye oꝛ by what meanes he wyll do it/ that commytte vnto hym and to his godly pleaſure and wyſdome, & caſt that care vpon hym. And thoughe it ſeme neuer ſo vnlykely oꝛ neuer ſo impoſſyble vnto naturall reaſon/yet beleue ſtedfaſtly that he wyll do it. And thã ſhall he accoꝛdynge vnto his olde vſe, chaunge the courſe of the woꝛlde/euen in the twynkelyng of an eye/& come ſodenly vpon our Gyauntes as a theſe in the nyght/and compaſſe them in theyꝛ wyles and woꝛldly wyſdome / whan they crye peace and all is ſafe/than ſhall theyꝛ ſoꝛowes begynne/ as the panges of a woman that trauayleth with chylde. And than ſhall he diſtroye them / & delyuer the vnto the gloꝛyous pꝛayſe of his mercye and trueth. Amen.

A chꝛyſtẽmãs care.

AND as pertaynynge vnto them that diſpyſe goddes woꝛde/countynge it as a phantaſye oꝛ a dꝛeame / and to them alſo that foꝛ feare of a lytelll perſecucyon fall from it/ſet this befoꝛe thyne eyes.

The diſpyſers/ perſecuters/and they that fall frõ the woꝛde are threatened.

eyes. Howe god sens the begynnyng of the worlde/ before a generall plage, euer sent his true prophetes & preachers of his worde/to warne the people, and gaue them space to repent. But they for the greattest parte of them hardened theyr hertes, and persecuted the worde that was sent to saue them. And than god distroyed them vtterly, & toke them clene from the earthe. As thou seest what folowed the preachyng of Noe, in the olde worlde/what folowed the preachynge of Loth amonge the Sodomytes/and the preachynge of Moyses and Aaron amonge the Egyptians/and that sodenly agaynste all possibilyte of mans wytte. More ouer as ofte as the chylderne of Israell fell from god to the worshyppynge of ymages/he sent his Prophetes vnto them. And they plecuted and wared harde harted. And than he sent them into all places of the worlde captyue. Laste of all he sente his owne sonne vnto them. And they wared more harde herted than euer before. And se what a fearefull exãple of his wrathe and cruell vengeaunce he hathe made of them vnto all the worlde, nowe almost .xv. hundreth yeres.

Noe.
Loth.
Moyses and Aaron.
The Prophetes.
Chryst.

Vnto the olde Bryttons / also whiche dwelled where our nacyon nowe dothe / Preached Gyldas and rebuked them of theyr wyckednes, and prophesyed bothe vnto ỹ spirytuall (as they wyll be called) & vnto the laye men also / what vengeaunce wolde folowe, except they repẽted. But they wared harde herted. And god sent his plages and pestylences amonge them/and sent theyr enemyes in vpon them on euery syde, and distroyed them vtterly.

Gyldas.
They be spirytuall: that is deuelysche/ for the deuyll is a spirryte.

Marke also howe Chryste threateneth them that forsake

foꝛsake hym foꝛ what soeuer cause it be: ¶whether foꝛ feare / eyther foꝛ shame / eyther foꝛ losse of honour, fryndes, lyfe, oꝛ goodes? He that denyeth me befoꝛe men/him wyll I denye befoꝛe my father that is in heuen. He that loueth father oꝛ mother moꝛe than me, is not woꝛthye of me. All this sayeth he/ Mathewe the tenth. And in the. viii. of marke he sayeth. ¶who soeuer is ashamed of me oꝛ my woꝛdes amonge this aduoutours and synfull generacyon: of hym shall the sonne of man be a shamed / whan he cõmeth in the gloꝛye of his father with his holy aungels. And Luke. ix. also. None that layeth his hande to the plowe & loketh backe / is mete foꝛ the kyngdome of heuen.

Neuertheleſſe yet yf any man haue reſysted ignorantly, as Paule dyd / let hym loke on the truethe whiche Paule wꝛote after he came to knowelage. Also yf any man cleaue agaynſt his herte/but ouercome with the meakenes of the fleſſhe, foꝛ feare of perſecucyon/haue denyed as Peter dyd/oꝛ haue delyuered his boke, oꝛ put it awaye ſecretlye. Let hym (yf he repente) come agayne and take better holde & not diſpayꝛe, oꝛ take it foꝛ a ſygne that god hathe foꝛſaken hym. Foꝛ god oftymes taketh his ſtrength euen from his very electe/whan they other truſte in theyꝛ owne ſtrength, oꝛ are neclygent to call to hym foꝛ his ſtrength. And that doth he to teache them, & to make them feale that in the fyꝛe of trybulacyon foꝛ his woꝛdes ſake/nothynge can endure & abyde, ſaue his woꝛde/& that ſtrength only which he hath pꝛomyſed. Foꝛ whiche ſtrength he wyll haue vs to pꝛaye vnto hym nyght & day with all inſtaunce.

God receyueth thē that come agayne

why god letteth his electe fall.

That

That the scri pture oughte to be i the englisshe tonge.

That thou mayst perceyue howe that the scripture ought to be in the mother tonge, and that the reasons whiche our spirytes make for the contrary are but Sophistrye & false wyles to feare the from the lyght, that thou mayste folowe them blyndefylde and be theyr captyue, to honoure theyr ceremonyes, and to offre to theyr bely.

Fyrst god gaue the chylderne of Israell a lawe by the hande of Moyses in theyr mother tongue / and all the prophetes wrote in theyr mother tongue / & all the psalmes were in ỹ mother tongue. And there was Chryste but figured and descrybed in ceremonyes / in redles, in parables, and in darke prophesyes. What is the cause that we maye not haue the olde testament with the newe also, which is ỹ lyght of the olde / & wherin is openly declared before the eyes, that there was darkely prophesyed? I can ymagen no cause verely excepte it be that we shulde not se the worke of Antechryst, & iuglynge of ypocrytes. What shulde be the cause that we whiche walke in the brode day / shuld not se, as well as they that walke in the nyght / or that we shulde not se as well at none, as they dyd in the twylyght? Came Chryste to make the worlde more blynde? By this meanes Chryst is the darkenes of the worlde, and not the lyght / as he sayeth hym selfe. Johñ. viii.

More ouer Moyses sayeth. Deutro. vi. Here Israell, let these wordes whiche I cõmaunde the this day stycke faste in thyne herte / and whette them on thy chylderne, and talke of them as thou sytteste in thyne house / and as thou walkeste by the waye, and whan thou lyeste downe / and whan thou rysyste vp,

and

and bynde them for a token to thyne hande /and let them be a remembraunce betwene thyne eyes / and wryte them on the postes and gates of thyne house. This was cõmaũded generally vnto all men/howe cõmeth it that goddes worde pertayneth lesse vnto vs than vnto them? yea howe cõmeth it that oure Moyseses forbydde vs & cõmaũde vs the contrarye/and threate vs yf we do, and wyll not that we ones speake of goddes worde? Howe can we whette goddes worde(that is,put it in practyse/vse & exercyse) vpon our chylderne and housholde, whan we are violentlye kepte from it,& knowe it not? Howe can we(as Peter cõmaũdeth),gyue a reason of our hope/whan we wote not what it is that god hathe promysed,or what to hope? Moyses also cõmaundeth in the sayd chappytre:yf the sonne aske what the testymonyes,lawes, and obseruaunces of the lorde meane that the father teache hym. If our chylderne aske what our ceremonyes(whiche are mo than the Jewes ware)meane. No father can tell his sõne. And in the. xi. chappytre he repeteth all agayne for feare of forgettynge.

No nere syr Johñ his gõtly chylderne.

They wyll saye happelye,the scrypture requyreth a pure mynde and a quiete mynde.And therfore the laye man because he is all together combred with worldly busynes/can not vnderstãde them. If that be the cause,than it is a playne case/that our prelates vnderstande not the scriptures them selues.For no laye man is so tangled with worldly busynes as they are. The great thynges of the worlde are mynystred by them. Neyther do the laye people any great thynge/but at theyr assygnement.

If

If the scrypture were in the mother tongue, they wolde saye than wolde the laye people vnderstode it, euery man after his owne wayes. Wherfore serueth the curate/but to teache them the ryght waye?

Holydayes

Wherfore were the holy dayes made / but that the people shulde come and lerne? Are ye not abhomynable scole maysters, in ỹ ye take so great wages/ yf ye wyl not teache? If ye wold teache, howe could ye do it so well and with so great profyte / as whan the laye people haue the scrypture before them in theyr mother tongue? For thã shulde they se by the order of the texte/whether ỹ iugledest or not. And than wolde they beleue it/because it is the scrypture of god / thoughe thy lyuynge be neuer so abhomynable. Where nowe because your lyuynge and your preachynge are so contrarye/and because they grope out in euery sermone your open & manyfeste lyes / and smell your vnsacyable couetousnes, they beleue you not/whã you preache trueth. But alas, the curates them selues(for the mooste parte) wotte no more what the newe or olde testament meaneth, than do the Turkes. Neyther knowe they of any more than that they reade at masse, matyns, & euensonge, which yet they vnderstãde not. Neyther care they but euen to mumble vp so moche euery day(as the pye and popyngay speake, they wote not what) to fyll theyr belyes with all. If they wyll not let the laye mã haue ỹ worde of god in his mother tongue/ yet let the preestes haue it / whiche for a great parte of them do vnderstande no latyn at all: but synge & saye and patter all day, with the lyppes onely/that whiche the herte vnderstandeth not.

Our scolemasters take great wages but teach not

Why the preachers are not beleued when they say trouth.

The curates wotte not what a byble meaneth.

The preestes vnderstonde no latyn.

Chryst

Serche the scryptures.

Chryst cõmaundeth to serche the scrypture Johñ. v. Thoughe that myracles bare recorde vnto his doctryne/yet desyred he no fayth to be gyuen, eyther vnto his doctryne or vnto his myracles/without recorde of the scrypture. Whã Paule preached, Actes. xvii. the other serched the scryptures dayly/whether they were as he alleged them. Why shall not I lyke wyse se / whether it be the scrypture that thou allegeste: yea why shall I not se the scrypture and the circumstaunces, and what goeth before and after/ that I may knowe whether thyne interpretacyon be the rycht sence/or whether thou iuglyste & drawest the scrypture violently vnto thy carnall and fleshly purpose? or whether thou be about to teache me or to disceyue me.

Chryst sayeth that there shall come false prophetes in his name, and saye that they them selues are Chryst/that is, they shal so preache Chryst that men muste beleue in them, in theyr holynes and thinges of theyr ymagynacyon without goddes worde: yea and that agaynste Chryste or Antechryst that shall come, is nothynge but suche false prophetes ỹ shall iuggle with the scrypture & begyle the people with false interpretacyõs, as all the false prophetes, scrybes, and pharesyes dyd in the olde testament. Howe shall I knowe whether ye are that agaynst Chryst or false prophetes or no / seynge ye wyll not let me se howe ye allege the scryptures? Chryst sayeth, by theyr deades ye shall knowe them. Nowe whan we loke on your deades/we se that ye are all sworne together, & haue separated your selues from the laye people / & haue a seuerall kyngdome amonge your

Agẽst Christe is knowẽ by his deades

A seuerall kyngdome.

selues

Seuerall lawes. selues, and seuerall lawes of your owne makynge/ wherwith ye violently bynde the laye people, that

what Christe lowseth frely the pope byndeth to lowse it agayne for money. neuer consented vnto the makyng of them. A thousande thynges forbydde ye whiche Christe made free/ & dispense with them agayne for money. Neyther is there any excepcyon at all / but lacke of money. ye haue a secrete counsell by your selues. All

A secret counsell. other mens counsels and secretes knowe ye, and no man yours. ye seke but honour, ryches, promocyon, auctorytie, and to reygne ouer all / & wyll obeye no man. If the father gyue you ought of courtesye, ye wyll compell the sonne to gyue it violently whether he wyll or not, by crafte of your owne lawes. These deades are agaynste Christ.

Whan an hole paryssh of vs hyre a scolemayster to teache our chylderne / what reason is it that we shulde be compelled to paye this scole mayster his wages / and he shulde haue lycence to go where he wyll and to dwell in another countrey, and to leaue our chylderne vntaught? Doeth not the Pope so? Haue we not gyuen vp our tythes of curtesye vnto one for to teache vs goddes worde? And commeth not the pope and cõpelleth vs to paye it violentlye

Person. to them that neuer teache: Maketh he not one pson whiche cõmeth neuer at vs? yea one shall haue. v. or. vi. or as many as he can gette, & wotteth oftentymes where neuer one of them standeth. Another

Vicar. is made vycare/ to whome he gyueth a dispensacyon to go where he wyll, & to set in a

Paryssh preest. paryssh preest whiche can but mynyster a sorte of dõme ceremonyes. And he because he hath most labour and leest profyte polleth on his parte, and fatcheth heare a masse

masse peny, there a tryntall / yonder dirige money, and foꝛ his bederolle with a confessyon peny & such lyke. And thus are we neuer taught, and are yet neuertheless compelled: yea compelde to hyꝛe many costlye scole maysters. These deades are verely agaynste Chꝛyste. Shall we therfoꝛe iudge you by your deades/as Chꝛyst cõmaũdeth? So are ye false pꝛophetes, and the discyples of Antechꝛyste oꝛ of agaynste Chꝛyst.

The sermons whiche thou readest in the Actes of the apostles, and al that the apostles pꝛeached were no doubt pꝛeached in the mother tongue. Why than myght they not be wꝛytten in the mother tongue? As yf one of vs pꝛeache a good sermon, why maye it not be wꝛytten? Saynt Hierome also translated the byble into his mother tongue. Why maye not we also? They wyll saye, it can not be translated in to our tongue it is so rude. It is not so rude as they are false lyers. Foꝛ the Greke tongue agreeth moꝛe with the englysshe than with the latyne. And the pꝛoperties of the Hebꝛue tõgue agreeth a thousãde tymes moꝛe with ỹ englysshe than with the latyne. The maner of speakynge is bothe one / so that in a thousande places thou neadest not but to translate it in to the englysshe, woꝛde foꝛ woꝛde whan thou muste seke a compasse in the latyne / and yet shalte haue moche woꝛke to translate it well fauꝛedly/so that it haue the same grace and swetnesse/sence and pure vnderstãdyng with it in the latyne/ as it hath in the Hebꝛue. A thousande partes better may it be translated in to the englysshe, than in to the latyne. yea and excepte my memoꝛye fayle me, and that I

The pꝛopertꝛies of the hebꝛue tonge agꝛe with the englysshe.

haue foꝛgotten what I redde whā I was a chylde, thou shalte fynde in the englysshe cronycle, howe that kyng Adelstone caused the holy scrypture to be translated in to the tongue that than was in Englande, & howe the pꝛelates exhoꝛted him there vnto.

Kynge Adelstone.

Cōtrary pꝛechynge.

Moꝛe ouer seynge that one of you euer pꝛeacheth contrary to a nother. And whā two of you mete/the one disputeth & bꝛauleth with the other / as it were two scoldes. And foꝛ as moche as one holdeth this doctour, and a nother that. One foloweth Duns a nother saynt Thomas/a nother Bonauēture, Alexander de Hales/Raymōde, Lyꝛe, Bꝛygot, Doꝛbell, Holcotte, Goꝛram, Trumbette, Hugo de sancto victoꝛe/de monte regio, de noua villa, de media villa, & suche lyke out of nombꝛe. So that yf thou haddest but of euery auctour one boke, thou couldest not pyle them vp in any ware house in London/& euery auctour is one contrarye vnto another. In so great diuersytie of spirytes howe shal I knowe who lyeth and who sayeth trueth? Wherby shall I tꝛye them and iudge them? Uerely by goddes woꝛde whiche onely is true. But howe shall I that do whan thou wylte not let me se the scrypture?

Contrary wactours.

Naye say they, the scrypture is so harde that thou couldest neuer vnderstande it but by the doctours. That is I must measure ỹ mete yarde by the cloth. Here be twenty clothes of dyuers lengthes, and of dyuers bꝛedthes. Howe shall I be sure of the length of the mete yarde by them? I suppose rather I must be fyꝛst sure of the length of the mete yarde/& thereby measure and iudge the clothes. If I muste fyꝛst beleue the doctour / than is the doctour fyꝛst true, &

the

the trueth of the ſcrypture dependeth of his trueth/ and ſo the trueth of god ſpꝛyngeth of the trueth of man. Thus Antechꝛyſt turneth ỹ rotes of the trees vpwarde. What is the cauſe that we dampne ſome of Oꝛigynes woꝛkes, & alowe ſome? Howe knowe we that ſome is hereſye, & ſome not? By the ſcrypture I trowe. Howe knowe we ỹ ſaynt Auguſtyne (whiche is the beſt oꝛ one of the beſt that euer wꝛote vpon the ſcrypture), wꝛote many thynges amyſſe at the begynnyng/as many other doctours do? Uerely by the ſcryptures / as he hym ſelfe well perceyued afterwarde whan he loked moꝛe dilygently vpon them/& reuoked many thynges agayne. He wꝛote of many thynges which he vnderſtode not whan he was newely conuerted / yet he had thoꝛowely ſene the ſcryptures/and folowed the opinyons of Plato and the cõmune perſuaſions of mans wyſdome that were than famous.

Antechriſt turneth the rotes of the tre vpwarde.

The ſcrypture is the tryall of all doctrine and the ryghtwyſe ſtone.

They wyll ſay yet moꝛe ſhamefully/ that no man can vnderſtande the ſcriptures without Philautia/ that is to ſaye Philoſophy. A man muſt fyꝛſt be well ſene in Aryſtoteles, yet he can vnderſtãde the ſcrypture ſay they. Aryſtoteles doctryne is, that ỹ woꝛlde was without begynnyng and ſhalbe without ende/ and that the fyꝛſt man neuer was and the laſt ſhall neuer be. And that god dothe all of neceſſytie, neyther wyll aſke any accomptes of that we do. Without this doctryne, howe coulde we vnderſtande the ſcrypture that ſayeth. God created the woꝛlde of nought/and god woꝛketh all thynge of his fre wyll and foꝛ a ſecrete purpoſe / and that we ſhall all ryſe agayne / and that god wyll haue accomptes of all

Philoſophye.

Ariſtotell.

Scripture.

Aristotell. that we haue done in this lyke. Arystotell sayeth. Gyue a man a lawe, and he hath power of hym selfe to do or fulfyll the lawe, & becõmeth ryghteous with Paule. worckynge ryghteously. But Paule and all the scripture sayeth / that the lawe dothe but vtter synne onely & helpeth not. Neyther hath any man power to do the lawe / tyll the spiryte of god be gyuen hym thorowe fayth in Chryst. Is it not a madnes than to say that we coulde not vnderstande the scrypture Aristotell. without Arystotell. Arystoteles, ryghteousnes, and all his vertues sprynge of a mans fre wyll. And a Turke and euery Infydele and ydolater, maye be ryghteous and vertuous with that ryghteousnes and those vertues. More ouer Arystoteles felicyte and blessydnes, standeth in auoydynge of all tribulacyons / and in ryches, helthe, honour, worshyppe, frendes and auctoryte / whiche felicyte pleaseth our spirytualtie well. Nowe without these and a thousande suche lyke poyntes / couldest thou not vnder- Scripture. stande scrypture, whiche sayeth that ryghteousnes cõmeth by Chryst, and not of mans wyll / and howe that vertues are the fruytes & the gyfte of goddes spiryte, and that Chryst blesseth vs in tribulacyõs / persecucyon, and aduersytie: Howe I saye couldest Philosophye. thou vnderstande the scrypture without Philoso- Paule. phye. In as moche as Paule / in the seconde to the Collossiens, warned them to beware lest any man shulde spoyle them (that is to saye, robbe them of theyr fayth in Chryst) throughe Philosophye and disceyteful vanytes / and thorowe the tradicyons of men and ordynaunces after the worlde and not after Chryst.

By this

By this meanes than, thou wylte that no man teache another/but that euery man take the scrypture and lerne by hym selfe. Naye verely, so saye I not. Neuertheless, seynge that ye wyll not teache/ yf any man thyrste for the truethe, & reade the scripture by hym selfe/desyrynge god to open the doze of knowelage vnto hym. God for his truethes sake wyll & muste teache hym. Howe be it my meanyng is that as a mayster teacheth his prentyse to knowe all the poyntes of the mete yarde. Fyrst howe many enches, howe many fote & the halfe yarde, the quarter and the nayle / and than teacheth hym to mete other thynges therby: Euen so wyll I that ye teache the people goddes lawe / & what obedyence god requyreth of vs vnto father and mother / mayster, lorde, kynge, and all superyours / and with what frendely loue he cõmaundeth one to loue another. And teache them to knowe that naturall vename & byrthe poyson which moueth the very hertes of vs to rebelle agaynste the ordynaunces & wyll of god/ and proue that no man is ryghteous in the syght of god/but that we are all dampned by the lawe. And than (whan thou hast meked them and feared them with the lawe), teache them the testament and promyses whiche god hath made vnto vs in Chryst / & howe mercyfull and kynde he is / and howe moche he loueth vs in Chryste. And teache them the principyles and the grounde of the faythe, and what the sacramentes signyfye / and than shall the spirvte worke with thy preachynge and make them feale. So wolde it come to passe/that as we knowe by naturall wytte what foloweth of a true principyle of

whan no mã wyll teach. yf we desyre god wyll teache.

The order of teachynge.

naturall reason: Euen so by the principles of the faythe, and by the playne scryptures & by the circunstaunce of the texte / shulde we iudge all mens exposicyon and all mens doctryne / and shulde receyue the best, and refuse the worste. I wolde haue you to teache them also the propertyes and maner of speakynges of the scrypture / & howe to expounde prouerbes & similytudes. And thā yt they go abrode & walke by the feldes & medowes of all maner doctours & Philosophers they coulde catch no harme. They shuld discerne ỹ poyson frō the hony, & bryng whome nothyng but that whiche is holsome.

The disorder or ouerthwart order of oure scolemen.

But nowe do ye clene cōtrarye. ye dryue thē from goddes word, & wyll let no man come therto / vntyll he haue byn. xi. yeres maister of art. Fyrst they nosel them in Sophestrye & in benefundatum. And there corrupt they theyr iudgementes w̄ apparent argumētes and with allegynge vnto them textes of Logycke, of naturall Philautia, of methaphisicke and morall Philosophye, and of all maner bokes of Arystotell, and of all maner doctours whiche they yet neuer sawe. Moreouer one holdeth this, another that. One is a reall, another a nominall. What wonderfull dreames haue they of theyr predicatementes / vniuersalles, seconde intencyōs / qui dities hec scities & relatiues. And whether species fūdata in chimera be vera species. And whether this preposicyon be true non ens est aliquid. Whether ens be equiuocum or vniuocū. Ens is a voyce onely saysome. Ens is vniuocum sayeth another, and discendeth in to ens creatum / and into ens increatum per modos intrinsecos. Whan they haue this wyse brauled.

The scole doctryne: as they call it / corrupteth the iudgementes of youth.

Dreames.

drauled.bliii.r.or.xii.or mo yeres, & after that theyr iudgemētes are vtterly corrupt:than they begynne theyr diuinyte. Not at the scrypture:but euery man taketh a sondry doctour / whiche doctours are as sondrye and as dyuers / the one contrary vnto the other/as there are dyuers facyons and monstrous shappes / none lyke another amonge our sectes of religyon. Euery religyō, euery vniuersytie, & almost euery man, hathe a sondrye diuinyte. Nowe what soeuer opinyons euery man fyndeth with his doctour/that is his gospell & that onely is true w̄ hym and that holdeth he all his lyfe longe/& euery man to mayntayne his doctour with all / corrupteth the scrypture and fassyoneth it after his owne ymagynacyon as a Potter dothe his claye. Of what texte thou prouest hell/wyll another proue purgatorye/ a nother lymbo patrum/& another ỹ assumpcyon of our Lady. And a nother shall proue of ỹ same texte that an Ape hath a tayle. And of what texte ỹ graye frere pueth ỹ our Lady was wout orygynall syne/ of the same shal the blacke frere proue that she was conceyued in orygynall synne. And all this do they with aparente reasons, with false symilytudes and lykenesses/and with argumentes and persuasyons of mans wysdome. Nowe there is no other diuisyon or heresye in the worlde saue mans wysdome, & whan mans folysshe wysdome interpreteth the scrypture. Mans wysdome scatereth, deuydeth & maketh sectes / whyle the wysdome of one is that a whyte cote is best to serue god in / & another sayeth a blacke / a nother a graye, another a blewe. And whyle one sayeth that god wyll heare your prayer

Scole diuinite.

yet i this they all agre: that no man is saued by Christ but by holye workes. And that Christe hath gyuen vp his godhed to the pope. And all his power and that the pope may gyue Christes merytes to whom he wyl and take thē from whome he wyll.

Potters / ye mockers or rather iuglars.

False similitudes.

Mans wysdome/ heresye Cotes.

place.

One religyon is holyer thā a nother.

Mans wysdome is ydolatrye.

what god is.

in this place/another sayeth in ỹ place. And whyle one sayth this place is holyer, & a nother that place is holyer/and this religyon is holyer than that / & this saynt is greatter with god than that, and an hundred thousande lyke thynges. Mans wysdome is playne ydolatrye/neyther is there any other ydolatrye, than to ymagen of god after mās wysdome. God is not mans ymagynacyon / but that onely whiche he sayeth of hym selfe. God is nothnge but his lawe and his promyses/that is to saye / ỹ whiche he byddeth the do, and that whiche he byddeth the beleue & hope. God is but hys worde: as Chryst sayeth Johñ.viii. I am that I saye vnto you/that is to saye/that which I preache am I. My wordes are spiryte and lyfe. God is that onely whiche he testefyeth of hym selfe & to ymagyn any other thige of god than that/is dampnable ydolatry. Therfore sayeth the.c.xviii.psalme. Happye are they whiche serche the testymonyes of the lorde / that is to saye, that whiche god testefyeth and wytnesseth vnto vs. But howe shall I that do whan ye wyll not let me haue his testymonyes or wytnesses in a tōgue whiche I vnderstande: Wyll ye resyste god / wyll ye forbydde hym to gyue his spiryte vnto the laye as well as vnto you: Hath he not made the Englysshe tonge: why forbydde ye hym to speake in the Englysshe tongue than, as well as in the latyne:

Fynally that this threatenyng and forbyddynge the laye people to rede the scrypture is not for loue of your soules (whiche they care for as the fore doth for the gese) is euydent and clerer than the sonne/in as moche as they permytte and suffre you to reade.

Robyn

Robyn hode and Beuys of Hampton / Hercules, Hector and Troylus, with a thousande hystoryes & fables of loue and wantones, and of rybaudrye/as fylthy as herte can thynke/to corrupte the myndes of youth with all / clene contrary to the doctryne of Chryst and of his apostles. For Paule (Ephes.v. sayeth: se that fornycacyon and all vnclennes or couetousnes be not ones named amonge you/as it be cõmeth sayntes: neyther fylthynes, neyther folysshe talkynge, nor gestynge, whiche are not comly. For this ye knowe that no whoremonger other vnclene person or couetous persone (whiche is the worshypper of ymages) hath any enherytaunce in the kyngdome of Chryste and of god. And after sayeth he thorowe suche thynges cõmeth the wrathe of god vpon the chylderne of vnbelefe. Nowe seynge they permytte you frely to reade those thynges whiche corrupte your myndes and robbe you of the kyngdome of god and Chryst, and brynge the wrathe of god vpon you, howe is this forbyddynge for loue of youre soules?

Rede what thou wylt: ye & saye what thou wylt saue the trueth.

A thousande reasons mo myght be made (as thou mayste se in paracelsis Erasmi, and in his preface to that Paraphasis of Mathewe) vnto whiche they shulde be compelled to holde theyr peace, or to gyue shamefull answeres. But I hope that these are sufficyent vnto them that thyrste the trueth. God for his mercy and troueth shal well open them mo: yea and other secretes of his godly wysdome/yf they be delygent to crye vnto hym / whiche grace graunte god. Amen.

¶ The prologue vnto the boke.

FOr as moche as our holy prelates & our ghostly religyous, whiche ought to defende goddes worde/speake euyll of it, & do all the shame they can to it/ and rayle on it and bere theyr captyues in hande that it causeth insurrecyon, and teacheth the people to disobey theyr heades and gouerners / & moueth them to ryse agaynst theyr prynces, and to make all cõmen, and to make hauoke of other mens goodes. Therfore haue I made this lytell treatyse that followeth, contaynynge all obedyence that is of god. In whiche (who soeuer readeth it) shall easely perceyue/not the contrarye onely and that they lye: but also the very cause of suche blasphemye, and what stereth thẽ so furyously to rage & to belye the trueth.

The obedience of mõkes and freres is not here. For they are not of god but of theyr owne fayning.

Howe be it/it is no newe thynge vnto the worde of god to be rayled vpon / neyther is this the fyrste tyme that ypocrites haue ascrybed to goddes worde the vengeaunce wherof they them selues were euer cause. For the ypocrytes with theyr false doctryne & ydolatrye haue euer more layde the wrath & vengeaunce of god vpon ỹ people, so sore that god coulde no lenger forbere nor differ his punysshement. yet god whiche is alwayes mercyfull, before he wolde take vengeaunce/hath euer sent his true prophetes true preachers, to warne the people ỹ they myght repente. But the people for the moste parte & namely the heedes & rulers, thorowe cõfort & persuadyng of the ypocrites/haue euer waxed more harde herted than before / and haue persecuted the worde of god and his prophetes. Than god which is also

The ypocrytes lay that to goddes worde whyche they thẽ selues are cause of. God warneth or he stryke.

ryghteous/

ryghteous/hathe alwayes poured his plages vpon them without delaye. Whiche plages the ypocrites ascrybe vnto goddes worde/sayenge, se what mysche-ke is come vpon vs sens this newe lernyng came vp and this newe secte & this newe doctryne. This seest thou Hieremias.xliiii. Where the people cryed to go to theyr olde ydolatrye agayne/sayenge, sens we lefte it / we haue bynne in all necessytie & haue bynne cōsumed with warre & honger. But the pro-phete answered them/ that theyr ydolatry went vn-to the hert of god/so that he coulde no longer suffre the malicyousnes of theyr owne imagynacyons or inuencyons / & that the cause of all suche myschefes was/because they wolde nat heare the voyce of the lorde and walke in his lawe / ordynaunces & testy-monyes. The scrybes and the pharesyes layde also to Chrystes charge(Luke.xxiii.) that he moued the people to sedicyon. And sayde to Pylate/we haue foūde this felowe peruertynge the people & forbyd-dyng to paye trybute to Cesar / & sayeth that he is Chryst a kyng. And agayne in the same chappytre/he moueth ỳ people(sayd they)teachynge thorowe out all Jury, & began at Galiley euen to this place. So lykewyse layde they vnto the Apostles charge/as ỳ mayste se in the Actes. Saynt Cypryane also and saynt Augustyne & many other mo made workes in defence of the worde of god agaynst suche blasphe-myes: so that thou mayst se howe that it is no newe thynge/but an olde & accustomed thynge with the ypocrytes to wytte / goddes worde & the true prea-chers of all the myscheke, whiche theyr lyenge doc-tryne is the very cause of:

when god pu nyscheth the ydolatrye of the ypocrites: than say they that newe ler nyng is cause therof.

Chryste was accused of in-surrecyon.

Neuer

why trouble foloweth the preachyng of the gospell.

Neuer the later in very dede/after the preachyng of goddes worde/because it is not truely receyued. God sendeth great trouble into the worlde: partly to auenge hym selfe of the tyrauntes and persecuters of his worde, & partly to destroye those worldly people whiche make of goddes worde nothyng but a cloke of theyr fleshely lybertie. They are not all good that folowe the gospell. Chryste (Matthei in the.xiii.chappter) lykeneth the kyngdome of heuen vnto a nette caste in the see ỹ catcheth fysshes bothe good and badde. The kyngdome of heuen is the preachynge of the gospell, vnto whiche come bothe good & badde/ but ỹ good are fewe. Chryst calleth thē therfore a lytle flocke. Lu .xii. For they are euer fewe that come vnto the gospell of a true intente, sekynge therein nothynge but the glorye and prayse of god and offerynge them selues freely & wyllyngly to take aduersytie with Chryst for the gospels sake, and for bearynge reporte vnto the truethe / that all men maye here it. The greatteste nombre come and euer came and folowed euen Chryste hym selfe, for a worldly purpose. As thou mayste well se (Johñ. vi.) howe that almoste fyue thousande folowed Chryste and wolde also haue made hym a kyng, because he had well fedde them. whome he rebuked sayenge: ye seke me not/because ye sawe ỹ myracles. But because ye eate of the bredde and were fylled / & droue them awaye from hym with harde preachynge.

Chrystes flocke a lytell flocke.

Euen so nowe (as euer) the most parte seke lybertie. They be glad whan they here the vnsacyable couetousnes of the spirytualtie rebuked/whan they here theyr falshode and wyles vttered: whan tyrannye

lybertie.

rannye and oppressyon is preached agaynst. Whan the heare howe kynges and all offycers shulde rule chrystenly and brotherly, and seke no other thynge saue the welthe of theyr subiectes / and whan they here that they haue no suche auctoryte of god so to pylle and polle as they do / and to rayse vp taxes & gatherynges to mayntayne theyr fantasyes, and to make warre they wote not for what cause. And therfore because the heedes wyll not so rule / wyll they also no lenger obeye / but resyste and ryse agaynste theyr euyll heedes. And one wycked distroyeth another. yet is goddes worde nat the cause of this, neyther yet the preachers. For though that Chryst hym selfe taught all obedyence/ howe that it is not lawfull to resyste wronge(but for the offycer that is appoynted there vnto)and howe a man must loue his very enemye,and pray for them that persecute hym, and blesse them that curse hym / and howe that all vengeaunce must be remytted to god/& that a man must forgyue/yf he wyll be forgyuen of god.yet the people for ỳ moste parte receyued it not.They were euer ready to ryse and to fyght . For euer whan the scrybes and pharesyes went about to take Chryste, they were a frayde of the people . Not on the holye day(sayd they Matth.xxvi.)leste any rumour aryse amonge the people . And Matth.xxi. They wolde haue take hym/but they feared ỳ people. And Luke xx. Chryste asked the Pharesyes a questyon, vnto which they durst not answere/lest the people shulde haue stoned them .

God distroyeth one wicked with another Gods worde is not the cause of euyll.

Last of all,for as moch as the very dyscyples and Apostles of Chryst after so longe hearyng of Chrystes doc-

Chrystes dyscyples were longe weake

and worldly mynded.

stes doctryne were yet ready to fyght for Chryste, clene agaynst Chrystes teachyng. As Peter (Math. xxvi.) drewe his swerde but was rebuked. And Luke.ix. James & Johñ wolde haue had fyre to come from heuen to consume the Samaritanes and to auenge the iniurye of Chryst: but were lykewyse rebuked/yf Chrystes disciples were so longe carnall, what wonder is it/yf we be not all perfayte the fyrst day: yea in as moche as we be taught euen of very babes/to kyll a Turke, to slee a Jewe / to burne an heretyke/to fyght for the lyberties and ryght of the churche, as they call it: yea and in as moche as we are brought in beleke, yf we shede the blode of our euen christen / or yf the sonne shede the blode of his father that begate hym / for the defence / not of the popes godhede only/but also for what soeuer cause it be/yea thoughe it be for no cause but that his holynes cõmaũdeth it onely/that we deserue as moche as Chryst deserued for vs whan he dyed on ẏ crosse: or yf we be slayne in the quarell that our soules go/ nay flye to heuen, & be there or our blode be colde. In as moche (I saye) as we haue sucked in suche blody imagynacyõs in to the botome of our hertes euen with our mothers mylke, and haue be so longe hardened therin/what wonder were it, yf whyle we be yet yonge in Chryste / we thought ẏ it were lausull to fyght for ẏ true worde of god: yea & thoughe a man were thoroughly persuaded that it were not lausull to resyste his kyng/though he wolde wrõgfully take awaye lyfe and goodes: yet myghte he thynke that it were lausull to resyste the ypocrytes and to ryse / not agaynste his kynge: but with his

The Popes doctrine causeth: yea commaũdeth murther.

kynge

kynge to delyuer his kynge out of bondage & captiuytie/wherin the ypocrites holde hym with wyles and falshede/so that no man maye be suffered to come at hym/to tell hym the trueth.

This seest thou, that it is the blodye doctryne of the pope, whiche causeth disobedyence, rebellyon, and insurreccyon. For he teacheth to fyght and to defende his tradicyons & what soeuer he dreameth with fyre, water and swerde/and to disobeye father, mother, mayster, lorde, kynge, and Emperour: yea and to inuade what soeuer lande or nacyon ỹ wyll not receyue and admytte his godhede. Where the peaceable doctryne of Chryst teacheth to obeye and to suffre for the worde of god, & to remytte ỹ vengeaunce & the defence of the worde to god, whiche is myghtye and able to defende it/whiche also as sone as the worde is ones openly preached and testyfyed or wytnessed vnto the worlde/and whan he hathe gyuen them a season to repente, is ready at ones to take vengeaunce of his enemyes/& shoteth arowes with heades depte in deadely poyson at them/and poureth his plages from heuen downe vpon them, and sendeth the morren & pestylence amonge them/and synketh the cyties of them, & maketh the earth swalowe them/and compasseth them in theyr wyles and taketh them in theyr owne trappes and snares/and casteth them in to the pyttes whiche they dygged for other men/and sendeth them adalynge in the heed & vtterly distroyeth them with theyr owne sotell counsell. Prepare thy mynde therfore vnto this lytell treatyse and reade it discretely, and iudge it indyfferently/and whan I allege any scrypture, loke

The Popes doctryne is blody.

Chrystes doctryne is peaceable.

God auẽgeth his doctryne hym selfe.

Howe a man oughte to behaue hym selfe in readyng

of doctours & also i the scripture.

loke thou on the text/whether I interprete it ryght whiche thou shalt easely perceyue, by the circunstaunce and processe of them / yf thou make Chryste the foundacyon and grounde, and buylde all on hym, and referrest all to hym / & fyndest also that the exposicyon agreeth vnto the commen artycles of the faythe & open scryptures. And god the father of mercy, whiche for his truethes sake/rayſed our sauyour Chryst vp agayne to iustefye vs / gyue the his spiryte to iudge what is ryghteous in his eyes/ and gyue the strength to abyde by it and to mayntayne it with all pacyence and longe suffe-rynge/vnto the ensample and edefyeng of his cõgregacyon and glorye of his name. Amen.

BRITISH MUSEUM

¶ The obedyence of all degrees, proued by goddes worde/ and fyrst of chylderne vnto theyr elders.

BRITISH MUSEUM

GOd (whiche worketh all in all thynges) for a secrete iudgement & purpose and for his godly pleasure/prouyded an houre that thy father and mother shulde come to gether/ to make ỹ thorowe them. He was present with the in thy mothers wombe and fassyoned the and breathed lyfe in to the/ & for the great ioue he had vnto the/ prouyded mylke in thy mothers brestes for the, agaynst thou were borne: moued also thy father and mother and all other, to loue the, to pytie the, and to care for the.

And as he made the thorowe them/so hath he cast the vnder the power & auctorite of them, to obeye and serue them in his stede/sayenge, honour thy father and mother. Exodi.xx. whiche is not to be vnderstande in bowynge the kne, and puttynge of the cappe onely/but that thou loue them with all thyne herte, and feare and drede them and wayte on theyr cõmaundementes, and seke theyr worshyppe/pleasure wyll and profyte in all thynges/and gyue thy lyfe for them, countynge thē worthy of all honour/ remembrynge that thou arte theyr good & possessyon/ & that thou owest vnto them thyne owne selfe,

Our fathers and mothers are to vs in goddes stede.

and all that thou arte able/yea and moze than thou arte able to do.

What we do to our fathers & mothers that we do to god.

Understande also that what soeuer thou doste vn to them(be it good oz badde) thou doste vnto god. ¶ whã thou pleasest them thou pleasest god. ¶ whan thou displeasest them thou displeasest god. ¶ whan they are angrye with the, god is angrye with the. Neyther is it possyble foz the to come vnto the fa= uour of god agayne(no thoughe all the Aungels of heuen pzaye foz the)vntyll thou haue submytted thy selfe vnto thy father and mother agayne.

The rewarde of obedyence.

If thou obeye(thoughe it be but carnally / eyther foz feare, foz vayne glozye, oz pzofyt) thy blessynge shall be longe lyfe vpon the earthe. Foz he sayeth, honour thy father & mother / that thou mayste lyue longe vpon the earthe. Exodi. xx. Contrary wyse yf thou disobeye them/thy lyfe shal be shoztened vpon the earth. Foz it foloweth. Exodi. xxi. He that smy= teth his father oz mother shall be put to death foz it. And he that curseth (that is to saye / rayleth oz dis= honoureth his father oz mother with oppzobzyous wozdes)shall be slayne foz it. And Deuteronomion xxi. If any man haue a sonne stubbozne and diso= bedyent whiche hereth not the voyce of his father & the voyce of his mother / so that they haue taught hym nurtoure, and he regardeth them not/than let his father and mother take hym and bzynge hym fozthe vnto the senyours oz elders of ỹ cytie & vnto the gate of ỹ same place. And let them saye vnto the senyours of that citye/this our sonne is stubbozne & disobedyent. He wyll not heare vnto our voyce / he is a ryotter and a dzonkerde. Than let all the men of that

The rewarde of dysobedy= ence.

of that cytie stone hym with stones vnto deathe / so shall ye put awaye wyckednesse from amonge you, and all Israell shall heare and shall feare.

And thoughe that the temporall offycers (to theyr owne dampnacyon) be neclygente in punysshynge suche disobedyence (as the spirytuall offycers are to teache it) and wynke at it or loke on it thorowe the fyngers: yet shall they not scape vnpunysshed. For the vengeaunce of god shall accompanye them) as thou mayste se Deuteronomion.xxviii.) with all myssortune and euyll lucke / and shall not departe from thē vntyll they be murdered, drounde, or hanged / eyther vntyll by one mischaūce or another, they be vtterly brought to nought. yea and the worlde oftentymes hangeth many a man for ỹ they neuer deserued / but god hangeth them because they wolde not obeye & harken vnto theyr elders: as the conscyences of many well fynde, whan they come vnto the galowes. There can they preache & teache other / ỹ whiche they them selues wolde not lerne in season.

God auēgeth disobedyence hym selfe thorough the officer wyll not.

The maryage also of the chylderne, pertayneth vnto theyr elders / as thou mayste se. i. Corinthior. vii. And thorowe out all the scrypture / by the auctoryte of the sayd commaundement, chylde obey father and mother. Whiche thynge the hethen & gentyls haue euer kept, and to this daye kepe / vnto the great shame and rebuke of vs chrysten: in as moche as the weddynges of our virgyns (shame it is to speake it) are more lyke vnto the saute of a bytche, than the maryeng of a reasonable creature. Se not we dayly. iii. or. iiii. calengyng one woman before ỹ Cōmyssarye or officyall / of whiche not onely hathe

Maryage.

Couetousnes maketh oure spirytualtie that they can not se that which a turke is ashamed of

the consent of her father & mother. And yet he that hath moste money, hathe best ryght and shall haue her in the dispyte of all her fryndes, & in diffyaunce of goddes ordynaunces.

Moze ouer whan she is gyuen by the iudge vnto the one partie, & also maryed/euen than oftentymes shall the contrarye partie sue before an hyer iudge or an other that succedeth the same, and for money deuorce her agayne. So shamefully doth the couetousnes and ambicyon of our prelates, mocke with the lawes of god. I passe ouer with sylence, howe many yeres they wyll prolonge the sentence with cauyllacyons and subteltie/yf they be well moneyed on bothe parties/and yf a damsell promyse.ii.howe shamefull counsell they wyll gyue the seconde, and also howe the religyous of Sathan do seperate vnseperable matrymonye. For after thou art laufully maryed at the cõmaundement of father and mother, and with the consent of all thy fryndes: yet yf thou wylte be disgysed lyke vnto one of them, and swere obedyence vnto theyr tradicyons / thou mayste disobeye father & mother/breake the othe whiche thou haste swozne to god before his holy congregacyon/ and withdrawe loue & charyte the hyest of goddes cõmaũdementes, and that duetye & seruyce whiche thou owest vnto thy wyfe / wherof Chryste can not dispence with the. For Chryst is not agaynste god, but with god/and came not to breake goddes ordinaunces, but to fulfyll them. That is, he came to ouercome the with kyndenes/and to make the to do of very loue the thynge which the lawe compelleth the to do. For loue onely and to do seruyce vnto thy neyghbour,

Get her with child say they so shall thy cause be best.

Goddes commaundementes breke they thorowe their owne tradicyons.

neygbour, is the fulfyllyng of the lawe in the syght of god. To be a monke or a frere/ thou mayste thus forsake thy wyfe before thou hast lyne with her, but not to be a seculer preest. And yet after thou art professed / the pope for money wyll dispence with the/ bothe for thy cote and all thy obedience/ and make a seculer preest of the. Lykewyse as it is symonye to sell a benefyce (as they call it) but to resygne vpon a pencyon, & than to redeme the same / is no symonye at all. Oh craftye iuglars and mockers with the worde of god.

Money maketh marchãdyse.

Jugglers.

¶ The obedyence of wyues vnto theyr husbandes.

After that Eue was disceyued of ỹ serpent / god sayd vnto her. Genesis.iii. Thy luste or appetyte shall pertayne vnto thy husbande, and he shall rule the or raygne ouer the. God whiche created the woman knoweth what is in that weake vessell (as Peter called her) and hathe therfore put her vnder the obedyence of her husbãde to rule her lustes & wanton appetytes. Peter.i. Pet.iii. exhorteth wyues to be in subiectyon vnto theyr husbandes/ after the ensample of the holy women which in olde tyme trusted in god. And as Sara obeyed Abraham and called hym lorde. Which Sara before she was maryed / was Abrahams syster and equall with hym: but as soone as she was maryed, was in subiectyon & became without comparyson inferyor. For so is the nature of wedlocke by the ordynaunce of god. It were moche better that our wyues fo-

Maryage altereth the degre of nature

lowed the enſample of the holy women of olde tyme in obeyenge theyr huſbandes / than to worſhyppe them with a Pater noſter, an Aue, and a Crede / or to ſtycke vp candels before theyr ymages. Paule. Ephe. v. ſayeth / women ſubmytte your ſelues vnto your owne huſbandes / as vnto the lorde. For the huſbande is the wyues heed euen as Chryſte is the heed of the congregacyon. Therfore as the congregacyon is in ſubiectyon to Chryſte / lykewyſe let wyues be in ſubiectyon vnto theyr huſbandes in all thynges. Let the woman therfore feare her huſbande / as Paule ſayeth in the ſayd place. For her huſbande is vnto her in the ſtede of god / that ſhe obeye hym and wayte on his cõmaũdementes. And his cõmaundementes are goddes cõmaũdementes. If ſhe therfore grudge agaynſt hym or reſyſte hym ſhe grudgeth agaynſt god and reſyſteth god.

The huſbande is to the wife i gods ſtede

¶ The obedyence of Seruauntes vnto theyr Maiſters.

SEruauntes obeye youre carnalle maiſters with feare & tremblynge in ſyngleneſſe of youre hertes as vnto Chryſte: not with ſeruyce in the eye ſight as men pleaſers: but as the ſeruaũtes of Chriſt doynge the wyll of god from the hert with good wyll / euen as though ye ſerued the lorde and not men. Ephe. vi. And. i. Pe. ii. ſeruauntes obeye your maiſters w̃ all feare, not only yf they be good & courteous: but alſo though they be frowarde. For it cõmeth of grace / yf a man for cõſcyence towarde god indure grefe ſuffryng wrongefully. For what

prayſe

prayse is it, yf whā ye be bufeted for your fautes/ye take it pacyētly: But & yf whan ye do well/ye suffre wronge and take it pacyently/than is there thanke with god/here vnto verely were ye called. For chryst also suffered for our sakes, leauynge vs an example to folowe his steppes. In what soeuer kynde therfore thou arte a seruaunt / durynge the tyme of thy couenauntes/thy mayster is vnto the in the stede & rowme of god, and god thorowe hym feadeth the/ clotheth the, ruleth & lerneth the his cōmaūdementes are goddes cōmaūdementes & thou oughtest to obeye hym as god / and in all thynges to seke his pleasure and profyte. For thou arte his good and possessyon / as his ore or his horse, in so moche that who soeuer doth but desyre the in his hert from him without his loue and lycence is cōdempned of god/ whiche sayeth. Exodi. xx. se thou ones couete not thy neyghbours seruauntes.

The mayster is vnto the seruaunt i gods stede.

Paule the Apostle sent home Onesimus vnto his maister (as thou readest in the pystle of Paule to the Philemon). In so moche that thoughe the sayd Philemon with his seruaunte also was conuerted by Paule, and owed vnto Paule and to the worde that Paule preached/not his seruaunte onely / but also hym selfe: yea and thoughe that Paule was in necessytie & lacked mynysters to mynyster vnto hym in the bondes which he suffered for the gospels sake. yet wolde he not retayne the seruaunt necessary vnto the furtheraunce of the gospell without the consent of the maister.

Our spyrytualtie reteyne mens seruaūtes not to honour god but theyr tradicyons and rere monyes only.

O howe sore differeth the doctryne of Chryst & his apostels from the doctryne of the Pope and of his

Chrystes doctryne and the popes dyffer.

If thy mayster please the not shaue thy selfe a monke a frere or a preest.

apostels. For yf any man wyll obeye neyther father nor mother/neyther lorde nor maister/neyther king nor prynce / the same neadeth but onely to take the marke of the beest / that is, to shaue hym selfe a mõke, a frere, or a preest/ & is than immedyatly fre and exempted fro all seruyce & obedience due vnto man.

To obeye no man is alpirituall thynge.

He that wyll obeye no mã (as they wyll not) is most acceptable vnto them. The more disobedient that thou arte vnto goddes ordynauuces / the more apte and mete arte thou for theyrs. Neyther is the profession, vowynge, and swerynge, obedyence vnto theyr ordynaunces any other thyng/than the defyenge, denyenge, and forswerynge obedyence vnto the ordynaunces of god.

¶ The obedyence of Subiectes vnto kynges, prynces, and rulers.

The. xiii. Chaptre of Paule. Rom.

LEt euery soule submyt hym selfe vnto the auctoryte of the hyer powers. There is no power but of god. The powers that be, are ordayned of god. Who so euer therfore resysteth the power resysteth ỹ ordynaũce of god. They that resyste, shall receyue them selfe dampnacyon. For rules are not to be feared for good workes, but for euyll. Wylte thou be without feare of the power? Do well than & so shalte thou be praysed of the same. For he is ỹ minyster of god, for thy welthe. But & yf thou do euyll, than feare. For he beareth not a swerde for nought. For he is the minyster of god/to take vengeaũce of them that do euyll. Wherfore ye must nedes obey, not for feare of venge-

of vengeaũce onely: but also be cause of conscyence. Euen for this cause paye ye trybute. For they are goddes mynysters, seruynge for the same purpose.

Gyue to euery man therfore his duetye: trybute to whom trybute belõgeth. Custom to whom custõ is due: feare to whome feare belongeth. Honour to whom honour pertayneth. Owe nothig to any mã: but to loue one another. For he ỹ loueth another, ful fylleth the lawe. For these cõmaundementes. Thou shalte not cõmytte aduoutrye. Thou shalt not kyll. Thou shalte not steale. Thou shalte not beare false wytnesse. Thou shalt not desyre/& so forthe yf there be any other cõmaundement/are all cõprehended in this saẽge. Loue thyne neyghbour as thy selfe. Loue hurteth not his neyghboure / therfore is loue the fulfyllynge of the lawe.

AS a father ouer his chyldren is bothe lorde and iudge, forbyddynge that one brother auenge hi selfe on a nother/but (yf any cause of strife be betwene them) wyll haue it broughte vnto hym selfe or his assygnes, to be iudged & correcte/so god forbyddeth al mẽ to auẽge thẽ selues, & taketh ỹ auctoryte & offyce of aucỹnge vnto hi selfe sayẽg: vẽgeaũce is myne & I wyl reward. Deu.xxxii. which text Paule alegeth Ro.xii. For it is impossyble ỹ a man shulde be a ryghteous, an egall, or an indyfferente iudge in his owne cause, lustes, and appetytes so blynde vs. Moze ouer when thou auengest thy selfe thou makest not peace, but stirest vp moze debate.

God therfore hathe gyuen lawes vnto all nacyons and in all londes hathe put kynges, gouerners and rulers in his owne stede / to rule the worlde

thorowe

thorowe them. And hathe commaunded all causes to be brought before them/as thou readest. Exodi. xxii. In all causes (saythe he) of iniury or wronge/ whether it be ore/asse/shepe/or vesture/or any loste thynge whiche an other chalengeth/let the cause of bothe partyes be brought vnto the goddes/whome the goddes condempne the same shall paye double vnto his neyghbour. Marke the iudges are called goddes in the scryptures because they are in gods rowme and execute the commaundementes of god. And in an other place of the sayde chappytre Moyses chargeth sayenge:se that thou rayle not on the goddes,neyther speake euyll of the ruler of thy people. Who so euer therfore resysteth them resysteth god(for they are in the rowme of god) and they that resysteth shall receyue theyr dampnacyon.

Judges are called godes.

Suche obedyence vnto father and mother/mayster/husbande/emperoure/kynge/lordes/ and rulers requyreth god of all nacyons/yea of the very turkes and infydeles. The blessynge and rewarde of them that kepe them / is the lyfe of this worlde as thou readest Leuiticum.xviii.Kepe my ordynaũces and lawes/whiche yf a man kepe he shall lyue therin. Whiche texte Paule reherseth Romanos.x. prouynge therby that the righteousnes of the lawe is but worldly / and the rewarde therof is the lyfe of this worlde.And the curse of them that breaketh them is the losse of this lyfe:as thou seest by the punyshement apoynted for them.

Blessynge.

Curse.

And who soeuer kepeth the lawe (whether it be for feare / for vayneglory, or profyte) thoughe no man rewarde hym, yet shall god blesse hym abundantly

dauntly and sende hym worldly prosperyte/as thou readest Deuteronomion.xxviii. What good blessynges accompanye the keppynge of the lawe / and as we se the turkes ferre exceade vs chrysten men in worldly prosperyte for theyr iuste keppynge of theyr tempozall lawes. Lykewyse thoughe no man punysshe the breakers of the lawe/yet shall god sende his curses vpon them tyll they be vtterly broughte to noughte,as thou readest moste terrebly euen in the sayd place.

God rewardeth all obedience: thoughe no man elles doo.

God auẽgeth all disobediẽce though no man els doo.

Neyther maye the inferyor person auenge hym selfe vpon the superyor,or violently resyste hym,for what soeuer wronge it be. If he do he is condempned in the dede doynge: in asmoche as he taketh vpon hym that whiche belongeth to god onely, whiche sayethe vengeaunce is myne and I wyll rewarde Deute.xxxii. And chryste sayth Math.xxvi. all they that take the swerde shall perysshe with the swerde. Takeste thou a swerde to auenge thy selfe: so gyuest thou not rowme vnto god to auenge the, but robbest hym of his moste hye honour/in ỹ thou wylte not let hym be iudge ouer the.

Vengeaunce is goddes.

If any man myght haue auenged hym selfe vpon his superyor,that myght Dauyd moste ryghteously haue done vpõ kynge Saul which so wrongfully persecuted Dauyd/euen for none other cause, then that god had anoynted hym kynge and promysed hym the kyngdome. yet when god had delyuered Saul in to ỹ handes of Dauyd,that he myght haue done what he wolde with hym, as thou seest in the fyrst boke of kynges the.xxiiii.chapytre/how Saul came in to the caue where Dauyd was. And

Dauyd.

Dauyd

Dauyd came to hym secretly & cutte of a pece of his garment. And as sone as he had done it his herte smote hym because he had done so moche vnto his lorde. And whē his men corraged hym to sle hym he answered/ ỹ lord forbyd it me, ỹ I shulde laye myne hande on hym. Neyther suffered he his mē to hurte hym. When Saule was gone out Dauyd folowed and shewed hym the pece of his garment and sayd: why beleuyste thou the wordes of men that saye, Dauyd gothe aboute to do the harme: percepue and se that there is neyther euyll nor wyckednesse in my hande, and that I haue not trespassed agaynste the / and yet thou layest awayte for my lyfe. God iudge betwene the and me & auenge me of ỹ/but myne hande be not vpon ỹ as the olde prouerbe sayth(sayd Dauid)out of ỹ wycked shall wyckednes procede/but myne hāde be not vpon ỹ, meanynge that god euer punysheth one wycked by an other. And agayne(sayd Dauyd)god be iudge/and iudge betwene ỹ and me, and beholde and plete my cause, and gyue me iudgement or ryght of the.

God destroyeth one wycked by an other.

And in the.xxvi. Chapytre of ỹ same boke/when Saule persecuted Dauyd agayne. Dauyd came to Saul by nyghte, as he slepte, and all his men / and toke away his spere, and a cuppe of water from his heed. Then sayd Abisay Dauyds seruaūt/god hath delyuered the thyne enemye in to thyne hande this daye/let me nowe therfore nayle hym to the groūde with my spere, and gyue hym but euen one stryppe and no more. Dauyd forbad hym sayenge. Kyl hym not. For who(sayd he)shall laye handes on ỹ lordes annoynted and be not gyltye? The lorde lyueth or

God putteth a meanes to take the e-

by the

by the lordes lyfe(sayd he) he dyeth not excepte the lorde smyte hym, or that his day become to dye / or els go to batell,and there perysshe.

uyl out of the waye whan they haue fulfylled theyr wyckednes.

Why dyd not Dauid slee Saul / seynge he was so wycked/not in persecutyng Dauid onely, but in disobeyenge goddes cõmaundementes and in that he had slayne.lxxxv.of goddes preestes wrõgfully? Uerely for it was not laufull.For yf he had done it, he muste haue synned agaynste god.For god hathe made the kynge in euery realme iudge ouer all/and ouer hym is there no iudge. He that iudgeth the kynge,iudgeth god / and he that layeth handes on the kynge,layeth hande on god / & he that resysteth the kynge,resysteth god/ & dampneth goddes lawe and ordynaunces. If the subiectes synne,they must be brought to the kynges iudgement.If the kynge synne, he muste be reserued vnto the iudgemente / wrathe and vengeaunce of god. And as it is to resyste the kynge/so is it to resyste his officer whiche is set or sent to execute the kynges cõmaundement.

why Dauyd slewe notte Saul.

The kyng is in the rowme of god in this worlde.

The kynge must be reserued vnto the vengeaũce of god.

And in the fyrst Chapytour of the seconde boke of kynges. Dauid commaunded the yonge man to be slayne / whiche brought vnto hym the crowne and bracelet of Saul & sayd to please Dauid with all/ that he hym selfe had slayne Saul. And in ỹ fourth chappter of the same boke, Dauid cõmaũded those two to be slayne, which brought vnto hym the heed of Isboseth Sauls sonne/by whose meanes yet the hole kyngdome returned vnto Dauid accordynge vnto the promyse of god.

And Luke.xiii. whan they shewed Chryst of the Galileans,whose blode Pylate myngled with theyr

owne

owne sacrifyce: he answered suppose ye that these Galileans were synners aboue all other Galileās/ because they suffered suche punysshemente? I tell you naye / but excepte ye repente, ye shall lykewyse perysshe. Thus was tolde Chryst (no doubt) of such an intent as they ared hym. Math. xxii. Whether it were laufull to gyue trybute vnto Cesar. For they thought that it was no synne to resyste an Heathen prynce: as fewe of vs wolde thynke (yf we were vnder the Turke) that it were synne to ryse agaynste hym/ and to rydde our selues from vnder his dominyon/ so sore haue our bysshoppes robbed vs of the true doctryne of Chryst. But Chryste condempned theyr dedes, & also the secrete thoughtes of all other that consented there vnto, sayenge: except ye repent ye shall lykewyse perysshe. As who shulde saye/ I knowe ỹ ye are within in your hertes, suche as they were outwarde in theyr deades / and are vnder the same dampnacyon: excepte therfore ye repente betymes/ ye shall breake out at the last into lyke deades, and lykewyse perysshe / as it came afterwarde to passe.

It is not laufull for a chrystē subiecte to resiste his prince / though he be an heathen man.

Here by seest thou that the kyng is in this worlde without lawe, and maye at his lustē do ryght or wronge/ & shall gyue accomptes, but to god onely.

Another conclusyon is this / that no pson neyther any degree, may be exempte from this ordynaunce of god. Neyther can the professyon of monkes and freres, or any thynge that the Pope or Bysshoppes can laye for them selues/ except them frō the swerde of ỹ Emperour or kynges / yf they breake ỹ lawes. For it is wrytten/ let euery soule submytte hym selfe vnto

vnto the auctorite of the hyer powers. Here is no man excepte, but all soules muste obeye. The hyer powers are the temporall kynges and prynces, vnto whome god hathe gyuen the swerde to punysshe who soeuer synneth. God hath not gyuen thē swerdes to punysshe one and to let another go fre and to synne vnpunysshed. Moze ouer w̄ what face durste the spirytualtie, which ought to be the lyght and an example of good lyuynge vnto all other / desyre to synne vnpunysshed or to be excepted from trybute, tolle, or custome / that they wolde not beare payne with theyr bretherne / vnto the mayntenaunce of kynges and offycers ordayned of god to punysshe synne? There is no power but of god (by power vnderstande the auctorite of kynges & prynces). The powers that be, are ordayned of god. Who soeuer therfore resysteth god: yea thoughe he be pope, bysshoppe, monke, or frere. They that resyste shall receyue vnto thē selues dampnacyon. Why? for gods worde is agaynste them, whiche wyll haue all men vnder the power of ỹ temporall swerde. For rulers are not to be feared for good workes, but for euyll. Here by seest thou that they that resyste the powers or seke to be exempte frō theyr auctorite haue euyll conscyences, & seke lybertie to synne vnpunysshed, & to be fre from bearyng payne with theyr bretherne. Wylte thou be without feare of the power? So do welll and thou shalte haue laude of the same (that is to saye of the ruler). With good lyuynge oughte the spirytualtie to rydde them selues from feare of the temporall swerde/and not with craste and with blyndynge the kynges, and bryngynge the vengeaunce

The kynge hathe no power but to his dampnacyon to preuyleage the spiritualtie to lyne vnpunysshed.

aunce of god vpon them/ & in purchasynge lycence to synne vnpunisshed.

A kynge is a great benefyte thoughe he be neuer so euyll.

For he is the mynyster of god for thy welth/to defende the from a thousande inconuenyentes / from theues, murderers and them that wolde defyle thy wyfe, thy doughter, and take from the all that thou haste: yea lyfe and all, yf thou dyd resyste. Furthermore, thoughe he be the greattest tyraunte in the worlde/yet is he vnto the a great benefyte of god, & a thynge wherefore thou oughtest to thanke god hylye. For it is better to haue somwhat than to be cleane strypte out of all together: it is better to paye the tenthe, than to lose all. It is better to suffre one tyraunte than many/& to suffre wronge of one than of euery man. yea and it is better to haue a tyraunt vnto thy kynge, than a shadowe. A passyue kynge that dothe nought hym selfe / but suffre other to do with hym what they wyll / & to leade hym whether they lyste. For a tyraunte though he do wronge vnto the good / yet he punysshyth the euyll, & maketh all men obeye / neyther suffereth any man to polle, but hym selfe onely. A kynge that is softe as sylke and effemynate/that is to saye, turned vnto the nature of a woman / what with his owne lustes, whiche are as the longynge of a woman with chylde / so that he can not resyste them / and what with the wyly tyrannye of them that euer rule hym/shall be moche more greuous vnto the realme than a ryght tyraunte. Reade the cronycles, & thou shalte fynde it euer so.

Princes are ordayned to

But and yf thou do euyll, than feare / for he beareth not a swerde for nought. For he is ỹ mynyster of god,

of god, to take vengeaunce on them that do euyll. punyt the euyl doers.
Iff office of prynces, geuen them of god be to take vengaunce of euyll doers: than by this texte and goddes worde, are all prynces dampned / euen as many as geue lybertie or lycence vnto the spiritualtie to synne vnpunysshed/and not only to synne vnpunysshed them selues: but also to open sentuaries, priuileged places, churchyerdes, saynt Johns holde yea and yf they come to shorte vnto all these/yet to set forthe a neckeuerse, to saue all maner tresspassers from the feare of the swerde, of the vengaunce of god put in the handes of prynces to take vengaūce on all suche.

The dānaciō of prynces.

Sentuaryes.

Neckeuers.

GOd requyreth the lawe to be kepte of al men, let them kepe it for what soeuer purpose they wyll. Nyll they not kepe the lawe: so vouchsaueth he not that they enioye this temporall lyfe. Nowe are there thre natures of mē/one all together beestly, whiche in no wyse receyue the lawe in theyr hertes, but ryse agaynst prynces and rulers, when soeuer they are able to make theyr partie good. These are sygnyfyed by them that worshypped the golden calfe. For Moyses brake the tables of the lawe yer he came at them.

Thre natures.

The seconde are not so beestlye, but receyue the lawe, and vnto them the lawe commeth: but they loke not Moyses in the face. For his countenaunce is to bryghte for them/that is, they vnderstande not that the lawe is spirituall, and requyreth the herte. They loke on the pleasure, profyte, and promocyon that foloweth the keppynge of the lawe / and in respecte of the rewarde kepe they the lawe outwardly

with wozkes, but not in ỹ herte. Foz yf they myght obtayne lyke honour, glozy, pzomocyon, and dignite, and also auoyde all incõuenyentes, yf they bzoke the lawe / so wolde they also bzeake the lawe and folowe theyz lustes.

The thyzde are spirituall and loke Moyses in the open face and are (as Paule saythe the seconde to the Romains) a lawe vnto them selues, and haue the law wzyten in theyz hertes by the spirite of god. These neade neyther of kynge noz officers to dzyue them / neythet that any man pzofer thẽ any rewarde foz to kepe the lawe. Foz they do it naturally.

The fyzste wozke foz feare of the swerde onely. The secõde foz rewarde. The thyzde wozke foz loue frely. They loke on the excedynge mercy, loue, and kyndnes whiche god hathe shewed them in Chzyste and therfoze loue agayne and wozke frely. Heuen they take of the gyfte of god thozowe Chzystes deseruynges / and hope without all maner doutynge that god accozdynge to his pzomyse, wyll in this wozlde also defende them, and do all thynge foz thẽ of his goodnes and foz Chzystes sake, and not foz any goodnes that is in them. They consente vnto the lawe that it is holy and iuste and that all men ought to do what soeuer god commaundeth / foz no other cause but because god commaundeth it. And theyz great sozowe is, because ỹ there is no strength in theyz membzes to do that whiche theyz herte lusteth to do, and is a thurste to do.

Heuen cometh by christ

I christẽ man seketh no more but goddes wyll.

These of the last sozte kepe ỹ lawe of theyz owne accozde and that in the herte / & haue pzofessed perpetuall warre agaynste the lustes and appetytes of the

the flesshe/tyll they be vtterly subdued:yet not thorowe theyr owne strength/but knowynge & knowlagige theyr wekenes crye euer for strength to god whiche hathe promysed assystence vnto all that call vpon hym. These folowe god and are led of his spirite. The other two are led of lustes and appetytes.

Lustes and appetytes are dyuers and many, & that in one man: yea and one luste contrarie to an other, and the greatest lust caryeth a man all together awaye with hym. We are also chaunged from one lust vnto another. Otherwyse are we dysposed when we are chyldren, otherwyse whē we are yong men, and otherwyse when we are olde / otherwyse ouer euen, and otherwyse in the morynge: yea somtymes altered. vi. tymes in an owre. How fortuneth all this: Because that the wyll of man foloweth the witte, & is subiecte vnto the wyll, and as the witte erreth so doth the wyll / and as the witte is in captyuyte, so is the wyll/ neyther is it possyble that the wyll shulde be fre where the wytte is in bondage.

Lustes.

Frewyll.

That thou mayste perceyue and fele the thynge in thyne herte, and not be a vayne sophister disputynge aboute wordes without perceyuynge/marke this. The rote of all cuyll, the greatest dampnacyō and moste terryble wrathe and vengeaunce of god that we are in, is naturall blyndnes. We are al out of the ryght waye, euery man his wayes. One iudgeth this beste / a nother that to be beste. Nowe is worldlye witte no thinge elles but crafte, and sotelties to obtayne ỹ whiche we iudge falsely to be best. As I erre in my wytte/so erre I in my wyll. When I iudge that to be cuyll, which in dede is good/thē

worldly wyt.

The wyll is bond and led.

hate I that whiche is good. And when I suppose that good whiche is euyll in dede/then loue I euyl. Is yf I be perswaded and borne in hande that my moste frende is myne enemye, than hate I my beste frende: and yf I be brought in beleue that my most enemye is my frende/then loue I my most enemye. Nowe when we saye/euery man hathe his fre wyl/ to do what him lusteth I saye verely that men doo what they lust. Notwithstondynge to folowe lustes is not fredome, but captiuite and bondage. Yf god open any mannes wittes to make hym feale in his herte, that lustes and appetites are damnable / and geue hym powre to hate and resyste them/then is he fre euen with the fredome wherwith Christ maketh fre/and hathe powre to do the wyll of god.

Fredome.

All is synne that spr̄geth not of the spirite of god / & all that is not done in the lyghte of godes worde.

Thou mayst hereby perceyue that al that is done in the worlde (before the spyrite of god come & geueth vs lyght) is damnable synne/and the more glorious the more dampnable: so that that whiche the worlde counteth most glorious is more dampnable in the syght of god/then that whiche the whore, the theke, and the morderer do. With blinde reasons of worldly wysdome mayst thou chaunge the myndes of youthe, and make them geue them selues to what thou wylte eyther for feare, for prayse, or for profite: and yet doest but chaunge them from one vyce to a nother. As the persuasions of her frendes made Lucrece chast. Lucrece beleued yf she were a good huswyfe and chast, that she shulde be most glorious/ & that all the worlde wolde geue her honoure, & praise her. She sought her owne glory in her chastite and not gods. When she had lost her chastite/the counted she

Do do our spiritualte in all theyr workes.

ted she her selfe most abhominable in the syghte of all men/and for very payne and thought which she had, not that she had displeased god, but that she had lost her honour/shewe her selfe. Loke how great her payne & sorowe was for the losse of her chastite/ so great was her glorie and reioysynge therin/and somoche dysprysed she them that were otherwyse/ & petied them not. Which pryde god more abhorreth then ỹ whoredome of any whore. Of lyke pryde are all the morall vertues of Aristotell, Plato, and Socrates/and all the doctrine of the philosophers the very goddes of our scole men.

In lyke maner is it for the most part of our most holy religyon. For they of lyke imaginacio̅ do thynges which they of Bedlem may se/that they are but madnes. They loke on the myracles which god dyd by the sayntes to moue the vnbeleuynge vnto the faythe, and to confyrme the trouthe of his promyses in Chryste/wherby al that beleue are made sayntes: as thou seest in the laste chappytre of Marke. They preached (saythe he) euery where/the lorde worckyng with them and confirmynge theyr preachynge with myracles that folowed. And in ỹ fourth of the actes, the disciples prayed that god wold stretch forth his handes to do miracles and wonders in the name of Jesus. And Paule. i. Corynth. xiiii. sayth that ỹ myracles of speakynge with dyuers tonges is but a sygne for vnbeleuers, and not for them that beleue. These myracles turne they vnto an other purpose sayenge in theyr blynde hertes. Se what myracles god hathe shewed for this saynte/he must be verely great with god. And attonse turne them selues frō

True myracles are wrought to cōfirme the preachynge & not the godheed of the preacher.

Our ypocrytes are blynde

goddes worde and put theyr truſt and cõfidence in the ſaynte and his merites, and make an aduocate or rather a god of the ſaynt/and of theyr blynd imaginacion make a teſtamente or bonde betwene the ſaynt & them, the teſtament of Chriſtes blode cleane forgoten they loke on ỹ ſayntes garmẽtes & lywes or rather lyes which mẽ lye on ỹ ſayntes: & this wiſe ymagyn in theyr hertes ſayenge ỹ ſaynt for weryng ſoch agarmente and for ſoch deades is become ſo glorious in heuen. yf I doo lykewyſe/ſo ſhall I be alſo. They ſe not the fayth and truſt which ỹ ſantes had in Chriſte/neyther the worde of god which the ſaites preached/neyther ỹ entẽte of ỹ ſaites. how ỹ ỹ ſayntes dyd ſoch thiges to tame theyr bodies, & to be an enſample to the world/and to teach that ſoch thynges are to be deſpyſed which the worlde mooſt wõdreth at, and magnifieth. They ſe not alſo ỹ ſome landes are ſo whote ỹ a mã can neyther drike wyne nor eate fleſſhe therin nether cõſyder they ỹ cõplexiõ of ỹ ſayntes/& a thouſande lyke thinges ſe they not So when they haue kylled theyr bodies & brought them in ỹ caſe/that ſcace with any reſtauratyue they can recouer theyr health agayne, yet had they leuer dye then to eate fleſſhe. why? for they thinke, I haue nowe this. xx. xxx. or. xl. yeres eatẽ no fleſſhe & haue obteyned I doute not by this tyme as hye a rowme as the beſt of them: ſhuld I nowe looſe that? nay I had leuer dye: and as Lucrecia had leuer haue ben ſlayne yf he had not ben to ſtronge for her, then to haue loſt her glorie/euen ſo had theſe. They aſcrybe heuen vnto theyr imagynacyons and inad inuencyons/and receyue it not of the lyberalyte of god / by

The relygyous loke vpõ the out ſyde onely.

the

the merytes and deseruynges of chryste.

He nowe that is renewed in Chryste, kepeth the lawe without any lawe wryten, or compulsyon of any ruler or officer/saue by the ledynge of the spirite onely: but the naturall man is entysed and moued to kepe the lawe carnally, with carnall reasons and worldely persuasyōs/as for glorie, honour, ryches, and dignite. But the last remedie of all when all other fayle, is feare. Beate one and the rest wyll abstayne for feare: as Moyses euer putteth in remembraunce sayenge: kyll, stone, burne. So shall thou put euyll from the / and all Israell shall heare and feare and shall no more do so. If feare helpe not/ thē wyll god that they be taken out of this lyfe.

The spirituall man.

The natural man.

Feare is the last remedy.

Kynges were ordayned then, as I before sayde, and they swerdes put in theyr handes to take vengeaunce of euyll doers, that other myght feare/and were not ordayned to fyghte one agaynste another, or to ryse agaynste the emperoure to defende ẏ false auctorite of the pope ẏ very Antechryste. Bysshoppes they onely can mynystre the temporall swerde/ theyr office the preachynge of goddes worde layde aparte/whiche they wyll nother do nor suffre any man to do/but sle with the temporall swerde (which they haue goten out of ẏ hande of all prynces) them that wolde. The preachynge of goddes worde is hatefull and contrarie vnto them: why? For it is impossyble to preache Chryste excepte thou preache agaynst Antechryste / ẏ is to saye/them whiche with theyr false doctryne and violence of swerde enforce to quenche the trewe doctryne of Chryste. And as ẏ canste heale no dysease excepte thou begynne at the

Kynges defende the false auctorite of the pope their office punysshynge of sinne layd apart

Bysshoppes mynystre the kynges dutie theyr owne layde aparte: yea they persecute theyr owne office.

Kynges doo but wayte on the popes pleasure.

rote: euē so canst thou preache agaynst no mysscheue excepte thou begynne at the bysshoppes. Kynges they are but shadowes, vayne names, and thynges ydle/hauynge no thynge to do in ỹ worlde, but when our holy father nedeth theyr helpe.

The iuglyng of the pope.

The pope contrarie vnto all cōscience & agaynst all the doctryne of Chryste/ whiche sayth my kyngdome is not of this worlde. Johñ. xviii. hath vsurped the ryght of the emperour. And by polycy of the

Bysshopes of almayne.

bysshops of Almany, and with corruptynge the electours or chosers of the emperour with money/bryngeth to passe that suche a one is euer chosen emperour that is not able to make his partie good with the pope. To stoppe the emperour that he come not at Rome/he brigeth ỹ frēche kyng vp to Mylayne/

Mylayne.

and on the other syde bryngeth he the venecyans.

Bysshopes of fraunce.

Yf the veneciās come to nye/ỹ bysshops of fraunce must brynge in the frenche kynge. And the Socheners are called and sent for to come and socour. And for theyr laboure he geueth to some a rose/ to a nother a cappe of mayntenaunce. One is called most

A cappe of mayntenaūce

Most chrystē kynge.

chrysten kynge / a nother defender of the faythe / a

Defender of the popes fayth.

nother the eldest sone of the most holy seate. He blaseth also the armes of other, and putteth in the holy

The eldest sone of the holy seate.

Blasynge of armes.

crosse/the crowne of thorne or the nayles, & so forth.

The englyche bysshops.

Yf the frenche kyng go to hye/and crepe vp o nother to Bononye or naples: then must our englysshe bysshoppes brynge in our kynge. The crafte of the bysshoppes is to entytle one kynge with an others realme. He is called kynge of Denmarke, and of Engelonde/he kynge of Englond and of Fraunce. Then to blynde the lordes & the cōmunes, the kynge must

The falshed of the bisshoppes.

calenge

calenge his ryghte. Then muste the lande be tared and euery man paye, and the treasure borne out of the realme, and the londe beggerde. Howe many a thousand mens lyues hathe it cost? And how many an hondred thousande poundes hathe it caryed out of the realme in our remembraunce? Besydes howe abhominable an example of gatherynge was there? suche verely as neuer tyraunte syns the worlde began dyd / yea suche as was neuer before herde or thought on neyther amonge Iewes, Sarasens, turkes or hethen syns god created the sonne to shyne: ꝙ a beest shuld breake vp in the temple of god, that is to saye, in to the herte and consciences of men, and compell thē to swere euery mā what he was worth, to lende that shulde neuer be payde agayne. Howe many thousandes forswarē thē selues? Howe many thousandes sette them selues aboue theyr abylytie / partly for feare lest they shulde be forsworne & partly to saue theyr credence? When the pope hathe his purpose then is peace made / no man woteth howe / and our most enemye is our most frende.

O a cruell & an abhominable enlample of tirāny Iudge them by theyr deades sayth chryst.

¶ Nowe because the emperoure is able to obtayne his right, frenche, englysshe, venicians, and all must vpon him. O great whore of Babylon / howe abuseth she the prynces of the world / howe dronke hath she made them with her wyne? Howe shamefull lycences doth she geue them to vse nycromancie / to holde whores / to deuorse them selues, to breake the fayth and promyses that one maketh with an other: that the confessours shall delyuer vnto the kynge the confessyon of whome he wyll / & dyspenceth with them euen of the very lawe of god / whiche Chryste hym

The whore of Babylon.

Confessyon.

hym selfe can not do.

¶ Agaynst the popes false powre.

Mathew.xxvi. Christe saith vnto Peter/put vp thy swerde in to his shethe. For all that laye hande vpon the swerde, shall perysshe with ỹ swerde/that is/who soeuer without the cõmaundement of the temporall offycer to whome god hathe geuen ỹ swerde, layeth hande on the swerde to take vengeaunce, the same deserueth dethe in the dede doynge. God dyd not put Peter onely vnder ỹ temporall swerde, but also Chryst hym selfe. As it appereth in the fourth chappytre to the Galathyens. And Chryst sayth Math.iii. Thus becometh it vs to fulfyll all ryghtwysenes/that is to saye, all ordynaunces of god. If the heed be then vnder the temporall swerde, howe can ỹ membres be excepted? If Peter synned in defendynge Chryste agaynste the temporall swerde (whose auctorite and mynysters the byssh oppes then abused agaynste Chryste as ours do nowe) Who can excuse our prelates of synne which wyll obeye no man/neyther kynge nor emperoure? yea who excuse from synne, eyther the kynges that geue/eyther the bysshops that receyue suche exemp cyons contrary to goddes ordynaũces and chrystes doctryne.

Not Peter only but christ also was vnder the temporall swerde.

The kynges synne ī geuyng exẽpcyons and the prelates in receyuyge them.

And Math. xvii. bothe Chryste and also Peter paye trybute/where the meanynge of Chrystes questyõ vnto Peter is: yf princes take trybute of straũgers onely and not of theyr chyldren / then verely ought I to be fre, whiche am the sone of god/whose seruauntes and mynystres they are, and of whome they haue theyr auctorite. yet because they neyther

knewe

knewe that neyther Chryst came to vse that auctoryte, but to be our seruaunt and to bere our burthen and to obeye all ordynaunces, bothe in ryghte and wrong for our sakes, and to teache vs: therfore sayd he to saynt Peter. Paye for the & me leste we offende them. Moreouer thoughe that Chryste and Peter (because they were poore) myght haue escaped / yet wolde he not for feare of offendynge other, and hurtynge theyr consciences. For he myghte well haue geuen occasyon vnto the trybute gatherers to haue iudged amysse bothe of hym and his doctryne: yea and the Jewes myghte happely haue ben offended therby, and haue thought that it had not be lawful for them to haue payde tribute vnto hethen prynces and ydolaters, seynge ỹ he so great a prophet payd not. yea and what other thynge causeth the laye so lytle to regarde theyr prynces, as that they se them bothe dyspysed and dysobeyed of ỹ spiritualte? But our prelates whiche care for none offendynge of cõsciences & lesse for goddes ordynaunces / wyll paye nought: but when prynces must fyghte in our most holy fathers quarell and agaynst Chryst. Then are they the fyrste. There also is none so pore that then hathe not somwhat to gyue.

when the spiritualte payeth tribute.

Marke here howe paste all shame our scole doctours are (as Rochester is in his sermon agaynste Marten Luther) whiche of this texte of Mathew dysputeỹ Peter because he payde trybute / is greater then the other apostles / and hathe more auctorỹte and powre thã they / and was heed vnto them al / contrary vnto so many cleare textes, where Chryste rebuketh them sayenge: ỹ is an hethenysshe thynge that

Shamelesse iugulers.

that one shulde clyme aboue an other, or desyre to be greatter. To be greatter in the kyngdome of heuen is to be a seruaũte/and he that moste humbleth hym selfe and becometh a seruaũte vnto other(after the ensample of Chryste I meane and his apostles and not of ỹ pope and his apostles, our cardynals & bysshops)the same is greatest in that kyngdome. If Peter in payenge trybute became greatest/how cometh it ỹ they wyll paye none at all? But to paye trybute is a sygne of subiectyon verely/& the cause why Chryst payed was because he had an housholde and for the same cause payed Peter also. For he had an house/a shyppe, and nettes, as thou redest in the golpell. But let vs go to Paule agayne.

c Wherfore ye must nedes obeye / not for feare of
c vengeaunce onely: but also because of conscyence. That is thoughe thou be so myghty(as now many yeres our pope and prelates euery where are) that thou nedest not to obeye the temporall swerde for feare of vengaunce: yet must thou obeye because of conscyence. Fyrste because of thyne owne cõscyence. For thoughe thou be able to resyste, yet shalte thou neuer haue a good cõscience, as lõge as gods word, lawe, and ordynaunce are agaynste the. Secondaryly for thy neyghbours conscyence. For thoughe thorowe crafte and violence thou myghtest escape and obtayne lybertie or pryuylege to be fre from all maner duites/yet oughtest thou neyther to sue or seke for any suche thynge/neyther yet admytte or accepte, yf it were profered, lest thy fredome make thy weake brother to grudge and rebell, in that he seeth the go emptie and he hym selfe more lade/thy parte also

They make no cõsciẽce at any cupll doynge.

They care for theyr neybours as the wolfe doeth for the shepe.

The cupll ensample of the spiritualte causeth the laye to beleue that they are not boũd to obey.

also layde on his shulders. Seist thou not yt a man fauoure one sonne more then a nother / or one seruaũte more then a nother/how all ỹ rest grudge / & how loue, peace, & vnyte is broken. What christenly loue is in the to thy neyboure warde/when thou cãst fynde in thyne herte to goo vp & doune emptie by him all daye longe and se him ouercharged/ yea to faull vnder his burthen/and yet wylte not onece set to thyne hande to helpe hym: What good conscience can there be amonge oure spiritualte to gather so greate treasure to gether and with ypocresie of their false lerninge to robbe almost euery man of house and landes/& yet not therwith cõtente but with all craft & wylenes to purchease so great lyberties and exempcions from all maner bearinge with theyr bretherne/sekinge in Christe no thinge but lucre: I passe ouer w sylẽce how they teach prices i euery lande to lade new exaccions and tyrãnye on theyr subiectes more and more dayly, neyther for what purpose they do it saye I. God I truste shall shortly disclose theyr iuggelynge & brynge theyr falshed to light and laye a medecine to them/to make theyr scabbes breake out. Neuertheless this I saye that they haue robbed all realmes/not of Godes worde only but also of all wealth and prosperite/& haue driuen peace out of all londes & withdrawne them selues from all obedience to princes and haue separated them selues from laye men/countinge thẽ lyer then dogges/and haue set vp that greate ydole the whore of Babilon. Antychriste of Rome whome they call Pope & haue conspired a agenst al commune wealthes and haue made them a seuerall

There is no chrysten loue in them

what purpose serueth to flatter the prices that they maye abuse theyr auctorite to slee who so euer beleueth in Chryst and to mayntayne the pope.

kyngdome

kyngdom where it is lawful vnpunesshed to worke al abhominaciō. In euery parisshe haue they spyes, in euery greate mans house and in euery tauerne & Alehouse & thorow confessions know they all secretes/so that no man maye open his mouth to rebuke what so euer they doo but ỹ he shalbe shortly made an heretike. In all councels is one of them/yea the most parte and chefe rulars of the councels are of them: But of theyr councell is no man.

Confession.

Prelates know al mēs secretes & no man theyrs.

Euen for this cause paye ye tribute ỹ is to wete/ for consciences sake, to thy neyboure, & for the cause ỹ foloweth. For they are goddes ministers seruinge for ỹ same purpose. Because god wyll so haue it, we must obeye. We do not loke (if we haue Christes spirite in vs) what is good profitable/glorious, and honorable for vs, neyther on our owne wyll, but on goddes wyll onely. Gyue to euery man therfore his dutie: tribute to whome trybute belongeth: custome to whome custome is due: feare to whome feare belongeth: honoure to whome honoure pertayneth.

That thou myghtest feale the worckynge of the spirite of god in the, & leste ỹ bewtie of the dede shulde deceyue the and make the thynke that the lawe of god whiche is spirituall were content and fulfylled with the outwarde and bodyly deade it foloweth. Owe no thynge to any man: but to loue one a nother. For he that loueth a nother fulfylleth the law. For these cōmaūdementes: thou shalte not cōmitte adulterye/thou shalte not kyll/thou shalt not stele/ thou shalte not beare false wytnesse/thou shalte not desyre/and so forthe, yf there be any other cōmaundemente are all comprehended or contayned in this sayenge:

Loue fulfylleth the lawe before god & not the outwarde dede.

sayenge: loue thy neyghbour: therfore is loue ỹ fulfyllynge of the lawe. Here hast thou sufficiēt agaynste all the sophistres werke holy, and tustifiars in the worlde/which so magnyfie theyr deades. The lawe is spirituall and requyreth the herte / and is neuer fulfylled with the dedes in the syghte of god. With the dede thou fulfyllest the lawe before the worlde & lyuest therby/that is, thou enioyest this present lyfe and auoydest the wrathe and vengeaunce, the deth and punysshement whiche the lawe threteneth to them that breake it. But before god thou kepest the lawe yf thou loue onely. Nowe what shall make vs loue? Uerely that shall fayth do. If thou beholde howe moche god loueth the in Chryste, and from what vengeaunce he hathe delyuered the for his sake, & of what kyngdome he hathe made the heyre, then shalte thou se cause ynoughe to loue thy very enemye without respecte of rewarde, eyther in this lyfe or in the lyfe to come/but because that god wyll so haue it and Chryste haue deserued it/ yea thou shuldest feale in thyne herte that all thy dedes to come, are abundaūtly recūpensed alredy in Chryste.

Agaynst worckemen.

The dede fulfilleth the lawe before the worlde.

Fayth maketh a mā loue.

Thou wylte saye haply, yf loue fulfyll the lawe, then it iustifyeth. I saye that that wherwith a man fulfylleth the lawe declareth hym iustifyed, but that whiche geueth hym wherwith to fulfyll the lawe, iustyfyeth hym. By iustyfyenge vnderstonde the for geuenesse of synnes, and the fauoure of god. Nowe sayth the texte. Roma. x. the ende of the lawe or the cause wherfore the lawe was made is, Chryst to iustyfye all that beleue. That is, the lawe is geuen to vtter synne/to kyll the consciences/ to dampne our

Iustyfyeng.

The office or dutie of the lawe.

dedes/

dedes/to bryngе to repentaunce and to dryue vnto Chryste:in whome god hathe promysed his fauour and forgyuenes of synne vnto all that repente and consente to the lawe that it is good. If thou beleue the promyses then doth goddes truthe iustyfye the/ that is forgeueth the, and receyueth the to fauoure for Chrystes sake. In a suertie wherof and to certyfie thyne herte, he sealeth the with the spirite. Ephe. i. and. iiii. And. ii. Corinth. v. sayth Paule. which gaue vs his spirite in ernest. How the spirite is geuen vs thorowe Chryste/reade the eyght chappytre of the pystle to the Romayns, and Gala. iii. and. ii. Corynth. iii. Neuertheles the spirite, and his frutes wherwith ỹ herte is puryfyed, as fayth, hope, loue, pacyence, longe soferynge, and obedyence, coulde neuer be sene without outwarde experyence. For yf thou were not brought sometyme in to combraũce/ whence god onely coulde delyuer the, thou shuldest neuer se thy faythe, yea excepte thou foughtest some tyme agaynst desperacyon, hell, deth, synne, & powers of this world, for thy faythes sake, thou shuldest neuer knowe trewe fayth from a dreme/excepte thy brother nowe and then offended the, thou coudeste not know whether thy loue were godly. For a turke is not angre tyll he be hurte & offended, but yf thou loue hym that dothe ỹ euyl/then is thy loue of god/ lykewyse yf thy rulers were alwaye kynde/thou shuldest not knowe whether thyne obedyence were pure or no, but and yf thou canst pacyently obeye euyll rulers in all thynges that is not to the dyshonour of god, and when thou hurtest not thy neyghbours/then arte thou sure that goddes spirite worketh

The beleuing of goddes promyses iustyfyeth.

The spyrite & the inwarde vertues are knowē by the outward dede

keth in the, and that thy faythe is no dreame nor any false imagynacion.

Therfore counceleth Paul Roma. xii. recõpense to no man euyl. And on your parte haue peace with all men. Derely beloued auenge not youre selues: but geue rowme vnto the wrath of god. For it is wryten vengeaunce is myne, and I wyll rewarde/ sayth the lorde. Therfore yf thy enemye hongre, fede hym/ yf he thyrst, gyue hym drynke. For in so doyng thou shalte heape coles of fyre on his heed (that is thou shalte kendle loue in him) Be not ouercome of euyll (that is let not a nother mannes wyckednes make the wycked also). But ouercome euyll with good/ that is, with softnesse, kyndnesse, and all pacyence wynne hym: euen as god with kyndnesse wonne the.

Ouercome thyne enemye with well doynge.

THe lawe was geuen in thunder, lyghtenynge, fyre, smoke, and the voyce of a trumpet and terreble syght. Exodi. xx. So ỹ the people quoke for fere, & stode a ferre of sayenge to Moyses. Speake thou to vs and we wyll heare: let not the lorde speake vnto vs, lest we dye. No eare (if it be awaked and vnderstandeth the meanynge) is able to abyde the voyce of the lawe: excepte the promyses of mercy be by. That thonder except the rayne of mercy be ioyned with it, destroyeth all and byldeth not. The lawe is a wytnesse agaynst vs, and testyfyeth that god abhorreth the synnes, that is in vs, and vs for our synnes sake.

The lawe.

In lyke maner when god gaue the people of Israell a kynge it thondred, & rayned that the people feared so sore ỹ they cryed to Samuell for to praye

The kynge.

for them, that they shulde not dye. i. Regum. xii. As the lawe is a terryble thynge/euen so is the kynge. For he is ordayned to take vengaunce, and hathe a swerde in his hande, & not pecockes fethers. Feare hym therfore and loke on him as thou woldest loke on a sharpe swerde that hanged ouer thy heed by an here.

Rulers are goddes gyfte

Hedes and gouerners are ordayned of god, and are euen the gyfte of god / whether they be good or bad. And what soeuer is done vnto vs by them, that dothe god, be it good or bad. If they be euyll, why are they euyll: verely for our wyckednesse sake are they euyll. Because that when they were good we wold not receyue that goodnes of the hande of god and be thankeful, submyttynge our selues vnto his lawes and ordynaunces/but abuse the goodnes of god vnto our sensuall and beestly lustes. Therfore dothe god make his scurge of them, and turne them vnto wylde beastes contrary to the nature of theyr names and offyces/euen in to lyons, beares, foxes, and vnclene swyne, to auenge hym selfe of our vnnaturall and blynde vnkyndnes, and of our rebellyous disobedience.

why the rulers are euyll.

In the. C. & vi. psalme thou redest/he destroyed the ryuers, and dryed vp the sprynges of water, and turned the frutefull lande in to barennesse / for the wyckednesse of ỹ inhabiters therin. When the chylder of Israell had forgoten god in Egypte/god moued the hertes of the Egyptciens to hate them, and to subdue them with crafte and wylynes. Psalme. Ciiii. and deuteromion. iii. Moyses reherseth sayenge: god was angre with me for your sakes: so ỹ

the

the wrathe of god fell on Moyses for the wyckednes of the people. And in the seconde chappytre of the seconde boke of kynges, god was angry with the people, and moued Dauyd to nombre them when Joab and the other lordes wondred why he wolde haue them nombred, and because they feared lest some euyll shulde folowe/ dyswaded the kynge: yet it holpe not. God so hardened his hert in his purpose/ to haue an occasyon to sle the wycked people.

Euyll rulers then are a sygne that god is angry and wrothe with vs. Is it not a great wrathe and vengaunce that the father and mother shulde hate theyr chylderne, euen theyr flesshe and theyr blode: or ỹ an husbande shuld be vnkynde vnto his wyfe/ or a mayster vnto the seruaũte that wayteth on his profyte/ or that lordes and kynges shulde be tyrantes vnto theyr subiectes and tenauntes which paye them trybute, toll, custome, and rente / laborynge & toylynge to fynde them in honoure, and to mayntayne them in theyr estate: is not this a fearefull iudgemente of god and a cruell wrathe that the very prelates and shepherdes of our soule whiche were wonte to fede Chrystes flocke w̃ Chrystes doctryne and to walke before them in lyuynge therafter/ and to geue theyr lyues for them, to theyr ensample and edifienge, and to strength theyr weake faythes/ are nowe so sore chaunged that yf they smell that one of theyr flocke (as they now call them and no lenger Chrystes) do but once longe or desyre for the trewe knowlage of Chryste/ they wyll slee hym, burne him with fyre most cruelly. What is the cause of this/ & that they also teache false doctryne confyrmynge it

Euyll rulers are a sygne that god is ãgre with vs

why the prelates are so wycked.

with lyes: verely it is ỹ hande of god to auenge the wyckednes of them that haue no loue noꝛ luſt vnto the truthe of god, when it is pꝛeached: but reioyſe in vnryghtouſnes. As thou mayſt ſe in the ſeconde piſtle of Paul to the Teſſolonias. where he ſpeaketh of the cõmynge of Antychriſte. whoſe commynge ſhalbe (ſayth he) by the woꝛkynge of Satan with all myꝛacles, ſygnes, and wonders whiche are but lyes/and in all deceyuable vnryghtouſnes amonge them that peryſſhe/becauſe they receyued not any loue to the truthe to haue ben ſaued. Therfoꝛe ſhall god ſende them ſtronge deluſyon, to beleue lyes. Marke howe god to auenge his trouthe, ſendeth to the vnthankefull falſe doctryne, and falſe myꝛacles to confyꝛme them, and to harden the hertes in the falſe waye/that afterwarde it ſhall not be poſſyble foꝛ them to admyt the trouthe. As ỹ ſeeſt in Exodi. vii. and. xiii. howe god ſofered falſe myꝛacles to be ſhewed in the ſyght of Pharao to harden his herte, that he ſhulde not beleue the trouthe/foꝛ in aſmoch as his ſoꝛcerers turned theyꝛ roddes in to ſerpẽtes, and turned water in to blode, and made frogges by theyꝛ inchaũtment/ſo thought he that Moyſes dyd all his myꝛacles by the ſame crafte, and not by the powꝛe of god. And abode therfoꝛe in vnbeleue and periſſhed in reſyſtynge god.

The cauſe of falſe miracles is that we haue no luſt vnto the truth.

Let vs receyue all thynges of god whether it be good oꝛ bad: let vs humble our ſelues vnder his myghty hande, and ſubmytte our ſelues vnto his nourture and chaſtyſynge, and not withdꝛawe our ſelues from his coꝛrectyon (reade Hebꝛ. xii. Foꝛ thy comfoꝛte) and let vs not take the ſtafe by the ende oꝛ

The ryghte waye to come out of bõdage

ſeke

seke to auenge our selues on his rodde whiche is ỹ euyll rulers. The chylde as longe as he seketh to auenge hym selfe vpon the rodde hath an euyl herte. For he thynketh not that the correccyon is ryght or that he hathe deserued it/neyther repenteth, but reioyseth in his wyckednes. And so longe shall he neuer be without a rodde: yea so longe shall the rodde be made sharper and sharper. If he knowlage his faute and take the correccyō mekely and euen kysse the rodde, and amende hym selfe with the lernynge and norture of his father and mother, then is the rodde take awaye and brente.

So yf we resyste euyll rulers sekynge to set our selues at lybertie, we shall no doute brynge our selues into more cruell bondage, and wrappe our selues in moche more myserie and wrechydnes. For yf the hedes ouercome, then laye they more wayghte on theyr backes, and make theyr yoke sorer and tye them shorter. If they ouer come theyr euyll rulers, then make they waye for a more cruell nacyon or for some tyraunte of theyr owne nacyon whiche hathe no ryght vnto the crowne. If we submytte our selues vnto the chastesynge of god, and mekely knowlage our synnes for whiche we are scurged / & kysse the rodde, and amende our lyuynge: then wyll god take the rodde awaye/that is, he wyll geue the rulers a better herte. Or yf they continue theyr malyce and persecute you for well doynge, and because ye put your truste in god/ then wyll god delyuer you out of theyr tyramny for his trouthes sake. It is the same god nowe that was in the olde tyme, and delyuered the fathers and the prophetes, the apostles

God is alwaye one/ alwaye trewe / alwayes mer-

cyfull and excludeth no mā from his promyses.

and other holy sayntes. And what soeuer he sware to thē he hathe sworne to vs. And as he delyuered them out of all temptacyon, combraunce, and aduersyte/because they cōsented and submytted them selues vnto his wyll, and trusted in his goodnes and truthe: euen so wyll he do vs if we do lyke wyse.

When soeuer the chyldren of Israell fell from the waye whiche god commaunded them to walke in, he gaue thē vp vnder one tyraunte or a nother. As sone as they came to the knowlage of them selues, and repented cryenge for mercy and lenynge vnto the trouthe of his promyses he sent one to delyuer them/as the hystoryes of the byble make mencyon.

A chrystē man dothe but soffre onely.

A chrysten mā in respecte of god is but a passiue thynge, a thynge that soffereth onely & doth nought/ as the sycke in respecte of the surgen or phisicion dothe but suffre onely. The surgen launceth and cutteth out the deed flesshe, shercheth the woundes, thursteth in tentes, seareth, burneth, soweth or stycheth, and layeth to corsies to drawe out the corrupcion/and last of all leyeth to helynge playsters and maketh whole. The phisiciō lyke wyse geueth purgacyons and drynkes to dryue out the dysease/and then with restauratyues bryngeth helthe. Nowe yf the sycke resyste the raser, the shercheynge yron, and so forthe/doth he not resyste his owne helthe and is cause of his owne dethe. So lykewyse is it of vs, yf we resyste euyll rulers which are the rodde & scorge wherwith god chastyseth vs/the instrumētes wherwith god shercheth our woundes, and bytter drynkes to dryue out the synne and to make it appere/& corsies to draw out by the rotes the core of the pore

Euyll rulers are wholesome medicines

of the

of the soule ỹ freteth inwarde. A chrysten man therfore receyueth all thynge of the hande of god bothe good and bad, both swete and sowre / bothe welthe and wo. If any persone do me good / whether it be father, mother, and so forthe / that receyue I of god, and to god geue thankes. For he gaue wherwith / and gaue a commaundement, and moued his herte so to do. Aduersite also receyue I of ỹ hande of god as an wholsome medicyne / thoughe it be somewhat bytter. Temptacyon and aduersyte do bothe kyll synne and also vtter it. For thoughe a chrysten man knoweth euery thynge howe to lyue: yet is ỹ flesshe so weake that he can neuer take vp his crosse hym selfe to kyll and mortifie the flesshe. He must haue a nother to laye it on his backe. In many also synne lyeth hyd within, and festereth and rotteth inwarde and is not sene: so that they thynke howe they are good and perfecte, and kepe the lawe. As the yonge mã. Mathe. xix. sayd he had obserued all of a chylde and yet lyed falsely in his herte / as the texte folowynge well declareth. When all is at peace and no man troubleth vs / we thynke that we are pacyent & loue our neybours as our selues: but let our neybour hurte vs in worde or dede & then fynde we it otherwyse. Then fume we, and rage and set vp the bystles, and bende our selues to take vengaunce. If we loued with godly loue for Chrystes kyndnes sake, we shulde desyre no vengaunce, but pytie him and desyre god to forgyue and amende hym, knowynge well ỹ no flesshe can do otherwyse then synne, excepte that god preserue hym. Thou wylte saye what good dothe suche persecucyon and tyrannye

A chrysten mã receyueth

Howe pfytable aduersyte is.

vnto the ryghtouſe: Fyrſt it maketh them feale the worckynge of goddes ſpirite in them, and that theyr fayth is vnfayned. Secondaryly I ſaye that no mā is ſo great a ſynner, yf he repente & beleue, but that he is ryghtouſe in Chryſte and in the promyſes: yet yf thou loke on the fleſſhe and vnto the lawe there is no man ſo perfecte that is not founde a ſynner. Nor any man ſo pure / that hathe not ſomwhat to be yet purged. This ſhall ſuffyce at this tyme as cō cernynge obedyence.

The greateſt ſynner is righteous in chriſt and the promyſes. And the perfecteſt and holyeſt is a ſynner i the lawe and the fleſſhe.

BEcauſe that god excludeth no degre from his mercie. But who ſoeuer repenteth and beleueth his promyſes (of what ſoeuer degre he be of) ȳ ſame ſhalbe partaker of his grace: therfore as I haue deſcribed the obedience of them that are vnder powre and rule / euen ſo wyll I with goddes helpe (as my dutie is) declare howe the rulers which god ſhall vouchſaue to call vnto the knowlage of the trouthe ought to rule.

¶ The office of a father and howe he ſhulde rule.

FAthers moue not your chyldren vnto wrathe: but bringe them vp in the nourture and informacyon of the lorde. Ephe. vi. & Colloſ. iii. Fathers rate not your chyldren, leſt they be of deſperate mynde / that is, leſt you diſcorage them. For where the fathers and mothers are weyward, haſtie, & churliſſhe / euer braulynge and chydynge: there are the chylderne anone diſcoraged, and herteleſſe and apte for nothynge neyther

can

can they do any thynge aryght. Bryng them vp in the nourture and informacyon of the lorde. Teache them to knowe Chryste, and set goddes ordynaunce before them sayenge: sone or doughter god hath created the and made the thorowe vs thy father & mother/and at his commaundement haue we so longe thus kyndly brought the vp and kepte the from all perels, he hathe cõmaunded the also to obeye vs sayenge: chylde obeye thy father and mother. If thou mekely obeye/so shalte thou growe bothe in the fauoure of god and man, and knowlage of our lorde Chryste. If thou wylte not obeye vs at his cõmaundement: then are we charged to correcte the/yea & if thou repent not and amende thy selfe/god shall slee the by his offycers or punysshe the euerlastyngely. The ryghte bryngynge vp of chyldren.

Nourture them not worldly and with worldly wysdome sayenge: thou shalte come to honoure/dygnyte, promocion, and ryches/thou shalte be better then soch and soche/thou shalte haue. iii. or. iiii. benefices and be a great doctoure, or a bysshop, and haue so many men waytynge on the, and do no thynge but hauke and hunte and lyue at pleasure, thou shalte not nede to swete, to laboure, or to take any payne for thy lyuynge and so forthe/fyllynge them full of pryde, dysdayne, & ambicion, and corruptynge theyr myndes with worldly persuasions. Let the fathers and mothers marke howe they themselues were disposed at all ages/and by experience of theyr owne infyrmyties helpe theyr chyldren and kepe them frõ occasyons. Let them teache theyr chyldren to are maryages of theyr fathers & mothers. And let theyr elders prouyde mariages for them in season: teachynge The destruccion and marrynge of chyldern.

chynge them also to knowe that she is not his wife whiche the sone taketh, nor he her husbande whiche the doughter taketh without the consente and good wyll of theyr elders, or thē that haue auctorite ouer them. If theyr frendes wyl not mary them/then are they not to blame yf they mary them selues. Let not ỹ fathers and mothers alwayes take the vttermost of theyr auctoryte of theyr chyldren, but at a tyme suffre with them, and beare theyr weakenesses as Chryst doth ours. Seke Chryste in your chyldren, in your wyues, seruauntes, and subiectes. Father, mother, sone, doughter, mayster, seruaunte, kynge, and subiecte/be names in the worldly regiment. In Chryst we are all one thynge, none better thā other, all bretherne and must all seke Chryste and our brothers profyte in Chryste. And he that hathe ỹ knowlage whether he be lorde or kynge, is bounde to submytte him selfe and serue his bretherne, and to geue hym selfe for them, to wynne them to Chryste.

In chryste we are al seruaūtes & he that hathe knowlage is boūde.

¶ The offyce of an husbande and howe he oughte to rule.

HUsbandes loue youre wyues, as Chryste loued the congregacyon / & gaue hym selfe for it, to sanctifie it & clense it. Men oughte to loue theyr wyues as theyr owne bodyes. For this cause shall a man leaue father and mother and shal contynue with his wyfe, & shalbe made bothe one flesshe. Se that euery one of you loue his wyfe euen as his owne body. All this sayth Paule Ephe. v. & Collo. iii. he sayth

saythe husbandes loue your wyues and be not bytter vnto them/and Peter in the thyrde chapitre of his fyrst pystle saythe/men dwell with your wyues accordynge to knowlage (that is accordynge to the doctryne of Chryste) geuynge reuerence vnto the wyfe,as vnto the weaker vessell (that is, helpe her to beare her infyrmyties)and as vnto them that are heyres also of the grace of lyfe/that your prayers be not let. In many thynges god hathe made the men stronger then the women / not to rage vpon them & to be tyrantes vnto them,but to helpe them to beare theyr weakenes. Be curteyse therfore vnto them & wynne them vnto Chryst and ouercome them with kyndnes/ that of loue they may obeye the ordinaūce that god hathe made betwene man and wyfe.

Men oughte to rule theyr wyues by godes worde.

why the man is strōger thē the woman.

The offyce of a mayster and how he ought to rule.

Paule Ephe. vi. saythe/ye masters do euen the same thynges vnto them (that is, be mayster after the example and doctryne of Chryste/as he before taughte the seruaūtes to obeye vnto theyr maysters as vnto Chryste) puttynge awaye thretenynges (that is, geue them fayre wordes & exhorte them kyndly to do theyr dutie:yea nurture them as thyne owne sonnes with the lordes nurture / that they maye se in Chryste a cause why they oughte louyngly to obeye)and remembre(sayth he)that your mayster also is in heuen. Neyther is there any respecte of parsons with hym/that is,he is indyfferent and not perciall:as great in syght is a seruaunte as a mayster.And the thyrd chapitre to the Collo,sayth he/

Teache thy seruaunte to knowe chryste & after chrystis doctryne dele with hym.

he/ye mayſters do vnto your ſeruaũtes that which is iuſt and equall/remembrynge that ye alſo haue a mayſter in heuen. Geue your ſeruaũtes kynde wor-des, fode, rayment, and lernynge. Be not bytter vn-to them/rayle not on them, geue them no cruell coũ tenaunce: but accordynge to the enſample and doc-tryne of Chryſte, deale with them. And when they laboure ſore cheresſhe them agayne. When ye cor-recke them/let goddes worde be by, and do it with ſuche good maner that they may ſe howe that ye do it to amende them onely/and to brynge them vnto the waye whiche god byddeth vs walke in/and not to auenge your ſelues, or to wreke your malyce on them. If at a tyme thorowe haſtynes ye excede mea ſure in punyſshynge/ recompence it a nother waye and pardon them a nother tyme.

Do all thyng with goddes worde.

The dutye of landelordes.

LEt Chryſten landlordes be content wt theyr rente and olde cuſtomes, not rey ſynge the rente or fyens, & bryngynge vp newe cuſtomes to oppreſſe theyr te nauntes: neyther lettynge .ii. or .iii. te-nauntryes vnto one man. Let thẽ not take in theyr communes, neyther make parkes nor paſtures of hole paryſſhes. For god gaue the erthe to men to in habyte, and not vnto ſhepe and wylde deere. Be as fathers vnto your tenauntes: ye be vnto them as Chryſt was vnto vs/and ſhewe vnto them all loue and kyndnes. What ſoeuer buſynes is amonge thẽ be not perciall fauorynge one more then a nother. The complaynntes, quarels, and ſtryfe that are amõ ge them/

God gaue the erthe to men.

ge them/couute dyseases of sycke people, and as a mercifull phisicion heale them with wysdome and good counseyle. Be pitifull and tender herted vnto them and let not one of thy tenauntes teare out a nothers throte/but iudge theyr causes indifferently and compelle them to make theyr dyches, hedges, gates, and wayes. For euen for such causes were ye made landlordes/and for suche causes payde men rente at the begynnynge. For yf suche an ordre were not one shulde sley a nother & all shulde go to wast. If thy tenaunte shall laboure and toyle all ỹ yere to paye the thy rente, and when he hathe bestowed all his laboure, his neygebours catell shal deuoure his frutes/howe tedyous and bytter shulde his lyfe be? Se therfore that ye do your duties agayne and sofre no man to do them wronge, saue ỹ kyng only. If he do wronge, then muste they abyde goddes iudgemente.

¶ The dutie of kynges and of the Iudges and offycers.

Et kynges (yf they had leuer be chrysten in dede then so to be called) geue them selues all together to the welth of theyr realmes after the ensample of Chryst: remembrynge that the people are goddes and not theyrs: yea are Chrystes enheritaunce and possessyon bought with his blode. The moste despysed persone in his realme is the kynges brother and felowe membre with hym and equall with hym in ỹ kyngdome of god and of Chryste. Let hym therfore

not

not thynke hym selfe to good to do them seruyce, neyther seke any other thynge in them, thē a father seketh in his chyldren: yea then chryst sought in vs. Thoughe that the kynge in the tempoȝal regyment be in the rowme of god, and repȝesenteth god hym selfe and is without all comparyson better then his subiectes: yet let him put of that and become a bȝother/ doynge and leuynge vndone all thynges in respecte of the cōmune wealthe/that all men maye se that he seketh nothynge but the pȝofite of his subiectes. When a cause that requyȝeth execucion is bȝought befoȝe him, then onely let hym take the persone of god on hym. Then let hym knowe no creature but here all indyfferently/whether it be a strauger oȝ one of his owne realme/and the small aswell as the great, and iudge ryghtous foȝ the iudgemēt is the lozdes Deute. i. In tyme of iudgement he is no minister in ỹ kyngdome of Chryste: he pȝeacheth no Gospell/but the sharpe lawe of vengeaunce. Let him take the holy iudges of the olde testamēte foȝ ā example and namely Moyses which in executinge the lawe was merciless otherwyse moȝe then a mother vnto thē neuer auengynge his owne wozynges but soferige all thynge/beringe euery mās weaknes teachinge/warninge/exhoȝtinge and euer caryinge foȝ them & so tenderly loued them, ỹ he desyȝed god eyther to foȝgeue them oȝ to damne him with thē.

Moyses.

Judges.

Let ỹ iudges also pȝiuatly when they haue put of ỹ persone of a iudge exhoȝte with good councell and warne the people and helpe that they com not at godes iudgemente: but ỹ causes that are bȝought vnto them, when they sytte in godes stede, lett them

iudge

iudge and condemne the trespasser vnder lawfull witnesses, and not breake vp in to the consciences of men/ after the ensample of Antychristes disciples/ and compell them eyther to forswere thē selues by the almyghty god & by the holy gospell, of his mercyfull promyses, or to testyfie agaynst them selues. Whiche abhomynacion our prelates lerned of Cayphas Math. xxvi. sayenge to Chryste. I adiure or charge the in the name of ỹ lyuynge god, that thou tell vs whether thou be Chryst the sone of god, Let that whiche is secrete to god onely, wherof no profe can be made nor lawfull wytnesse broughte, abyde vnto the comynge of the lorde which shall open all secretes. If any malyce breake forthe, that let them iudge onely. For further auctorite hathe god not geuen them.

O tyranny to cōpell a man to accuse hym selfe.

Our prelates lerned of Cayphas.

Secrete synnes pertayne vnto god to punysshe/ & open synnes vnto the kige

Moyses Deutero. xvii. warneth iudges to kepe them vpryght and to loke on no mannes persone/ that is, that they preferre not ỹ hye before the lowe/ the great before the small/ the ryche before the pore, his acquayntaunce, frende, kynsman, contryman, or one of his owne nacyon before a straunger, a frende or an alyent: yea or one of theyr owne faythe before an infydell: but that they loke on the cause onely to iudge indyfferently. For the rowme that they are in and the lawe that they execute are goddes/ whiche as he hathe made all and is god of all and all are his sones: euen so is he iudge ouer all, & wyll haue all iudged by his lawe indyfferētly and to haue the tyght of his lawe, and wyll auenge ỹ wronge done vnto the turke or saralyn. For thoughe they be not vnder the euerlastynge testament of god in Chryst,

as

as of vs which are called Chrysten be/and euen no mo then to whome god hathe sente his promyses and powred his spirite into theyr hertes to beleue them/and thorowe fayth grauen lust in theyr hertes to fulfyll ỹ lawe of loue yet are they vnder the testa ment of the lawe naturall whiche is the lawes of e= uery londe made for the comen wealth there and for peace and vnyte that one maye lyue by a nother. In whiche lawes the infydels(yf they kepe them) haue promyses of worldly thynges. Who soeuer therfore hyndereth a very infydell from the ryghte of that lawe, synneth agaynst god, and of hym wyll god be auenged. Moze ouer Moyses warneth them that they receyue no gyftes, rewardes, or bribes. For those two poyntes, fauorynge of one persone moze then a nother, and receyuynge rewardes peruerte all ryght and equite, and is the onely pestylence of all iudges.

And the kynges warneth he that they haue not to many wyues, lest theyr hertes turne awaye: and that they reade alwaye in the lawe of god, to lerue to fere hym, lest theyr hertes be lyfte vp aboue theyr bretherne. Whiche two poyntes/women, and pryde the dysprysynge of theyr subiectes, which are in very dede theyr owne bretherne/are the comen pestilence of all prynces. Rede the storyes and se.

The shyreues, bayly arauntes, constables, and suche lyke offycers may let no man that hurteth his neyghbour scape/but that they bringe them before the iudges/excepte they in ỹ meane tyme agre with theyr neyghbours and make them amendes.

Let kynges defende theyr subiectes from the wronges

wrõges of other naciõs/but pyke no quarels for eue
ry trifle/no let not our most holy father make thẽ no more so dronken with vayne names, with cappes of mayntenaunce,and lyke bables,as it were popetry for chyldren to begger theyr realmes & to mourther theyr people,for defẽdynge of our holy fathers tyranny. If a lawfull peace ỹ stondeth with goddes worde be made,betwene prynce and prynce,and the name of god taken to recorde, and the body of our sauyour broken betwene them,vpon ỹ bonde which they haue made/ that peace or bonde can our holy father not despence with/ neyther loose it with all the keyes he hathe:no verely Chryst can not breake it. For he came not to breake the lawe but to fulfyll it Math.v.

Vayne names.

The holy father lowleth peace and vnite/truce/ trouth and al honeste.

If any man haue broken the lawe, or a good ordynannce,and repente and come to the ryghte waye agayne/then hathe Chryste powre to forgyue hym: but lycence to breake ỹ lawe can he not gyue/moch more his disciples and vycars(as they call them selues)can not do it. The keyes wherof they so greatly boste them selues are no carnall thynges but spirituall, and no thynge elles saue knowlage of the lawe,and of the promyses or golpel/yf any man for lacke of spirituall felynge desyre auctorite of men/ let hym rede the olde doctours. If any man desyre auctorite of scrypture Chryst saythe(Luke.xi.) woo be to you lawears for ye haue taken awaye the keye of knowlage ye enter not in your selues, and them that come in ye forbyd/that is,they had blynded the scripture whose knowlage(as it were a keye)letteth in to god, with gloses and tradicions. Lykewyse

what the keyes are & why they are so called.

The keyes ar promysed.

The keyes ar payde.

The bonde & lowse.

Repentaunce and forgyuenes come by preachynge.

Peter practyseth his keyes

The popes auctorite is to

fyndest thou Math.xxiii. As Peter answered in the name of all, so Chryste promysed hym the keyes in the persone of all. Math.xvi. And in the.xx. of Johñ he payed them sayenge receyue the holy ghost who soeuers synnes ye remytte they are remytted or forgeuen, and who soeuers synnes ye retayne they are retayned or holden. With preachynge the promyses lose they as many as repente and beleue. And for ỳ Johñ sayth receyue the holy ghost. Luke in his last chappytre sayth then open he their wyttes, that they myght vnderstande the scryptures and sayde vnto them: thus it is wryten. And thus it behoued chryst to sofre and to ryse agayne the thyrde daye. And ỳ repentaunce and remission of synnes shulde be preched in his name amonge all nacyõs. At preachyng of the lawe repent men, and at the preachynge of the promyses do they beleue and are saued. Peter in ỳ seconde of the actes practysed his keyes and by preachynge the lawe brought the people into ỳ knowlage of them selues and bounde their consciences, so that they were pricked in their hertes and sayde vnto Peter and to the other Apostles/ what shall we do? Then broughte they forthe the keye of the swete promyses sayenge: repente and be baptysed euery one of you in the name of Jesus Chryste for ỳ remyssyon of synnes / and ye shall receyue the gyfte of the holy ghoste. For the promyse was made vnto you and vnto your chyldren, and to all that are a ferre, euen as many as the lorde shall call. Of lyke ensamples is the actes full and Peters pistles, and Paules pystles, and all the scrypture/ neyther hath our holy father any other auctorite of Chryst or by

the reason of his predecessor Peter then to preache goddes worde. As Chryste compareth the vnderstō dynge of scrypture vnto a keye/so cōpareth he it to a nette, and vnto leuen, & vnto many other thynges for certayne properties. ¶ meruayle therfore that they boste not them selues of theyr nette and leuen, as well as of theyr keyes/for they ar all one thynge But as Chryste byddeth vs beware of the leuen of the pharyses/so beware of theyr coūterfayted keyes and of theyr false nette(whiche are theyr tradicions and ceremonyes, theyr ypocrysy and false doctryne) wherwith they ketche/not soules vnto Chryste, but auctorite and ryches vnto them selues.

preache gods worde onely.

Beware of the net and of the leuen/and of the counterfayte keyes of our holy father.

Let chrysten kynges therfore kepe theyr faythe & truthe and all lawfull promyses and bondes / not one with an other onely, but euen with the Turke or what soeuer infidel it be. For so it is ryght before god as the scryptures and examples of the Byble testifie. Who soeuer vowe an vnlawfull vowe, promyse an vnlawfull promyse, swere an vnlawfull othe synneth agaynst god: and ought therfore to breake it. He nedeth not to sue to Rome for a lycence. For he hathe goddes worde, and not a lycence only: but also a cōmnaundement to breake it. They therfore that are sworne to be trew vnto cardinals and bysshoppes/that is to saye, false vnto god, the kynge, & the realme/maye breake theyr othes lawfully with out grudge of conscyence by the auctoryte of gods worde. In makynge them they synned/but in repentynge and breakynge them they please god hyghly and receyue forgyuenes in Chryste.

Not with an heritike/faith the pope.

Unlawfull vowes or othes are men commaunded to breake.

Let kynges take theyr dutie of theyr subiectes &

that that is necessary vnto the defence of the realme Let them rule theyr realmes them selues with the helpe of laye men that are sage, wyse, lerned, and ex perte. Is it not a shame aboue all shames and a mõ sterous thynge that no man shulde be founde able to gouerne a worldely kyngdome saue bysshoppes and prelates that haue forsaken the worlde, and are taken out of the worlde and apoynted to preache ỹ kyngdome of god: Chryst sayth that his kyngdome is not of this worlde Iohñ. xviii. And Luke. xii. vn to the yonge man that desyred hym to byd his bro= ther to geue hym parte of the enheritaunce / he an= swered who made me iudge or a deuyder amonge you. No man that layeth his hande to the ploughe and lokethe backe is apte for ỹ kyngdome of heuen. Luke. ix. No man can serue two maysters but he must dysppyse the one. Math. vi.

Bysshoppes.

Beholde the face of the po pe and of the bysshops in this glasse.

To preach goddes worde is to moche for halfe a man. And to mynystre a tempozall kyngdome is to moche for halfe a man also. Eyther other requyreth an whole man. One therfore can not well do bothe. He that auengeth hym selfe on euery tryfle is not mete to preache the pacience of Chryste/howe that a man ought to forgyue and to suffre all thynges. He that is ouerwhelmed with all maner ryches & dothe but seke more dayly, is not mete to preace po= uertie. He that wyll obeye no man is not mete to preache how we ought to obey all men. Peter sayth Act. vi. It is not mete that we shulde leaue ỹ worde of god and serue at the tables. Paul sayth in the. ix. chappytre of the fyrst Corynthe. God sente me but to preache. A terryble sayenge verely for popes, cardy

nals,

nals, and bysshoppes. If he had sayde wo be to me yf I fyght not and moue prynces vnto warre/ or yf I encrease not saynt Peters patrimonie (as they call it) it had bene a more easy sayenge for them.

Peters patrimony.

Chryste forbyddeth his dyscyples and that ofte (as ỹ mayst se Mathew.xviii. And also.xx. Marke. ix. and also.x. Luke. ix. and also.xxii. Eue̅ at his last soper) not onely to clyme aboue lordes, kynges, and emperours in worldly rule/ but also to exalte themselues one aboue an other in the kyngdome of god But in vayne: for the pope wold not here it though he had commaunded it ten thousande tymes. Gods worde shulde rule onely and not bysshops decrees, or the popes pleasure. That ought they to preache purely and spiritually, and to fascyon theyr lyues therafter, and with all ensample of godly lyuynge and longe soferynge, to drawe all to Chryste: & not to expounde the scryptures carnally and worldely sayenge. God spake to Peter and I am his successoure/ therfore this auctorite is myne onely: & then bringe in the tyranny of theyr fleshely wysdome/ in presentia maiorꝭ cessat potestas minorꝭ/ that is in the presens of ỹ greatter the lesse hath no power. There is no brotherhed where suche philosophye is taughte.

The Popes auctorite is borowed.

Bysshoppes haue captiued goddes word with theyr owne decrees

SUche philosophy and so to abuse the scryptures, and to mocke with goddes worde is after the maner of the bysshop of Rochesters diuinite. For he in his sermon of the condẽnacyon of Martin Luther proueth by a shadowe of the olde testament, that is by Moyses and Aaron that Sathan and Antychriste our moste holy father the pope is

Rochester.

Chriſtes vicare, and heed of Chriſtes congregaciō.

Moyſes (ſaythe he) ſygnyfyeth Chryſte/ & Aaron the pope. And yet the pyſtle vnto the Hebrues proueth that the hye preeſte of the olde lawe ſignifieth Chryſte/ and his offerynge and his goynge in ones in the yere into the inner temple ſygnyfie the offerynge wherwith Chryſt offered hym ſelfe, & chriſtes goynge in vnto the father to be an euerlaſtynge mediator or interceſſor for vs. Neuertheleſſe Rocheſter proueth the contrary by a ſhadowe: by a ſhadowe verely. For in ſhadowes they walke without all ſhame/ and the lyght wyll they not come at but enforce to ſtoppe and quenche it with all crafte and falſhed/ leſt theyr abhominable iuglynge ſhulde be ſene. If any man loke in the lyght of the newe teſtament, he ſhall clerely ſe that that ſhadowe may not be ſo vnderſtande.

They walke in ſhadowes.

Underſtāde therfore that one thynge in the ſcripture repreſenteth dyuers thynges. A ſerpent figureth Chryſt in one place, and the deuyll in an other. And a lyon doth lykewyſe. Chriſte by leuen ſygnyfyeth goddes worde in one place/ and in a nother ſignyfieth therby the tradicions of the phareſeyes whiche ſowred and altered goddes worde for theyr auauntage. Nowe Moyſes verely in the ſayd place repreſenteth Chryſte/ and Aaron whiche was not yet hye preeſte, repreſented not Peter onely or his ſucceſſoure/ as my lorde of Rocheſter wolde haue it (for Peter was to lytle to bere Chryſtes meſſage vnto all the worlde) but ſignifieth euery diſciple of Chryſte and euery trewe preacher of goddes worde. For Moyſes put in Aarons mouthe what he ſhuld

Aaron is euery trewe preacher.

ſaye/

saye/and Aaron was Moyses prophete, and spake not his owne message (as the pope and bysshoppes do) but that whiche Moyses had receyuyd of god, & delyuered vnto hym Exodi.iiii.and also.vii. So ought euery preacher to preache goddes word purely, and neyther to adde nor mynysshe. A trewe messenger must do his message truely and saye neyther more nor lesse then he is commaunded. Aaron when he is hye preeste and offereth and purgeth the people of theyr worldly synne which they had fallen in in towchynge vnclenly thynges, and in eatynge meates forbydden (as we synne in handelynge the chalyce and the alterstone, and are purged with the bysshoppes blessynge) representeth Chryste/ whiche purgeth vs from all synne in the syghte of god/ as the pystle vnto the Hebrues maketh mẽcion. When Moyses was gone vp into the mounte and Aaron lefte behynde and made ỹ golden calfe/ there Aaron representeth all false preachers, & namely our most holy father the pope/ whiche in lyke maner maketh vs beleue in a bulle/ as the bysshop of Rochester ful well alegeth the place in his sarmon.

Aaron representeth chryst.

If the pope be sygnyfied by Aaron, and Chryste by Moyses/ why is not the pope as well content with Chrystes lawe and doctryne, as Aaron was with Moyses? What is the cause that our bysshoppes preache the pope and not Chryste, seynge the apostles preached not Peter but Chryste. Paule. ti. Corinth.iiii. sayth of hym selfe and of his felowes apostles: we preache not our selues, but Chryste Iesus the lorde: and preache our selues your seruauntes for Iesus sake. And.i.Corin.iii. Let no man re-

Aarõ addeth no thynge to Moyselis lawe.

The apostles preached not Peter: but Chryste.

ioyse in men. For all thynges are yours, whether it be Paul, or Apollo, or Peter: whether it be ỹ world or life or dethe, whether they be present thynges or thynges to come: all are yours, and ye are Christes, and Christ is goddes. He leueth out, ye are Peters or ye are the popes. And in the chapter folowynge he saythe. Let men thus wyse esteme vs, euē the mynysters of Chryste. &c. And .ii. Corinthiorū. xi. Paule was gelous ouer his Corrinthians/ because they fel from Chryst, to whom he had maryed them/ & claue vnto the auctorite of men (for euen then false prophetes soughte auctorite in the name of ỹ hye apostles) I am sayth he gelouse ouer you w̄ godly gelousy. For I coupled you to one man, to make you a chast virgyn to Chryste: but I feare leste as the serpent decepued Eue throughe his sotteltie, euen so youre wyttes shulde be corrupte from the synglenes that is in Chryste. And it foloweth: If he that cometh to you preached a nother Jesus/ or yf ye receyue a nother spirite, or a nother gospell/ then myghte ye wel haue be contente/ ỹ is, ye myghte haue well sofered hym to haue auctoryte aboue me. But I suppose (sayth he) that I was not behynde the hye apostles: meanynge in preachynge Jesus and his gospell, & in ministrynge the spryte. And in the sayd .xi. Chapter he proueth by the doctryne of Chryste, that he is greater then the hye Apostles. For Chryste sayth, to be greater in the kyngdome of god, is to do seruyce and take payne for other. Upon whiche rule Paule dysputeth sayenge: yf they be ỹ mynystres of Chryst I am more. In labours more abundaunte/ in strypes aboue measure in pryson more plentyously/ in deth

Paul is greater then the hye apostles.

dethe ofte and so forthe. If Paule preached Chryste more then Peter, and sofered more for his congregacyon/then is he greater then Peter by the testimonie of Chryste. And in the.xii. he sayth. In nothynge was I inferior vnto the hye apostles. Thoughe I be nothynge, yet ỹ tokens of an apostle were wrought amonge you with all pacience / with sygnes & wonders and myghtie dedes. So proued he his auctorite and not with a bulle from Peter sealed with colde leed / other with shadowes of the olde testament falsly expounded.

Paul is greater thē Peter

Paul proued his apostelshyp with preachynge and soferige. The bysshops prue theyr apostelshyp with bulles and shadowes.

More ouer the apostles were sente immediatly of Chryste and of Chryste receyued they theyr auctorite/as Paul bosteth hym selfe euery where. Chryst (sayth he) sent me to preache the gospell. i. Corin. i. And I receyued of the lorde that whiche I delyuered vnto you. i. Corinth. xi. And Gala. i. I certifie you bretherne that ỹ gospell whiche was preached of me, was not after the maner of men (that is to wete carnall or fleshly) nether receaued I it of man/ neyther was it taught me: but I receyued it by the reuelacyon of Jesus Chryst. And Galath. ii. he that was myghty in Peter in the apostleshyp ouer the circumcision, was myghty in me amonge the gentyles. And. i. Timoth. i. Redest thou lykewyse. And Johñ. xx. Chryste sent them forth indyfferently and gaue them lyke powre. As my father sent me (sayth he) so sende I you: that is to preache and to sofre/ as I haue done, and not to conquere empyres and kyngdomes and to subdue all temporall powre vnder you with dysgysed ypocrysie. He gaue them the holy ghost to bynde and lose indyfferently/ as thou seest:

The Postels were sente of chryste with lyke auctorite

seest: & afterwarde he sente forthe Paule with lyke auctorite/as thou seest in the Actes. And in the last of Mathew sayth he: all power is geuen me in heue and in erthe, gotherfore and teache all nacyons bap tisynge them in the name of the father and of the sone and of the holy ghost/teachynge them to obser ue what soeuer I commaũded you: The auctorite that Christ gaue them was to preache, yet not what they wold ymagen/but what he had commaunded. Lo sayth he, I am with you all wayes / euen vnto the ende of the worlde. He sayd not I go my waye, and lo here is Peter in my stede: But sente them e= uery man to a sondry countrey/ whether soeuer the spirite caried them, and wente with them hym selfe. And as he wrought with Peter where he weute/so wroughte he with the other where they weute/as Paule bosteth of hym selfe vnto the Galathians. Seynge nowe that we haue Christes doctryne and Christes holy promyses, and seynge that Christe is euer present with vs his owne selfe/howe cometh it that Christe may not raygne immedyatly ouer vs, as well as the pope whiche cometh neuer at vs? Seynge also ỹ the offyce of an apostle is to preach only/how can the pope calenge with ryght any auc torite where he preacheth not? Howe cometh it also that Rochester wyll not let vs be called one congre gacion be the reason of one god, one Christe, one spirite, one gospell, one fayth, one hope, and one bap tym/as well as because of one pope?

The auctorite that Christ gaue was to preache Christes worde.

If any naturall beast with his worldly wysdom stryue that one is greater thẽ another, because that in congregacyons one is sente of a nother, as we se

in the

in the Actes. I answere that Peter sent no man, but was sente hym selfe/and Johñ was sent, & Paule, Sylas, and Barnabas were sent. Howbeit suche maner sendynges are not worldly/as prynces sende theyr Ambasadours, no nor as freres send theyr lymyters to gather theyr brotherhedes whiche muste obeye whether they wyll or wyll not. Here al thynge is fre and wyllyngely. And the holy ghost bryngeth them together whiche maketh theyr wylles fre and redy to bestowe them selues vpõ theyr neyghbours profyte. And they that come, offer them selues and all that they haue or can do to serue the lorde and theyr bretherne. And euery man, as he is founde apte and mete to serue his neyghbour, so is he sent or put in offyce. And of the holy ghost are they sente with the consent of theyr bretherne, and with theyr owne consente also. And goddes worde ruleth in ỹ congregacyon/vnto whiche worde euery man conformeth his wyll. And Chryst whiche is alwaye presente is the heed. But as our Bysshoppes here not Christes voyce/so se they not hym presente: and therfore make them a god on the erthe, of the kynde (I suppose) of Aarons calfe. For he bryngeth forthe no other frute but bulles.

why bysshoppes make the a god on erth

Aaron made a calfe. And the pope maketh bulles.

For asmoch also as Chryst is as great as Peter/ why is not his seate as great as Peters? Had the heed of the empyre ben at Jherusalem, there had ben no mencyon made of Peter. It is verely, as Paule sayth in the eleuenth chapiter of the seconde pistle to the Corinthyans. The false apostles are deceytfull workers/and fascyon them selues lyke vnto the apostles of Chryste. That is the shauen nacion preached

The shauen nacion hathe put chryst out of his rome & all kynges & the emperour

Chriſte is but a vayne name

Proper mini ters.

ched Chryste falsly/yea vnder the name of Chryste preached them selues and raygne in chrystes stede: haue also taken awaye the keye of knowlage & haue wrapped the people in ignoraũce and haue taughte them to beleue in them selues/in theyr tradicions & false ceremonyes: so ỹ chryste is but a vayne name: And after they had put Chryst out of his rome they gate them selues to the emperour and kynges, and so long ministred theyr busynes tyll they haue also put them out of theyr romes, and haue gote theyr auctorites from them and reygne also in theyr stede: so that the emperour and kynges are but vayne names & shadowes/as Chriſte is/hauynge no thynge to do in the worlde. Thus raygne they in the stede of god and man, and haue all power vnder them & do what they luste.

Rochester is proued bothe ignorant and malicious.

Let vs se a nother poynt of our great clerke. A lytel after the begynnynge of his sermon, entendynge to proue that whiche is clerer then the sonne & serueth no more for his purpose then Ite missa est serueth to proue that our lady was borne without originall synne: he allegeth a sayenge that Martē Luther sayethe/ whiche is this/yf we affyrme that any one pystle of Paule, or any one place of his pistles pertayneth not vnto the vniuersall churche/that is, to all the congregaciō of them that beleue in chryst/ we take awaye all saynte Paules auctorite. Wherupon sayth Rochester. If it be thus of the wordes of saynt Paule moche rather it is trewe of the gospell of Chryste and of euery place of them. O malicious blyndnes. Fyrst note his blyndnes. He vnderstondeth by this worde gospell no more but foure euangelystes

gelistes Mathewe, Marke, Luke, & Johñ, & thynketh not ỳ the Actes of ỳ apostles & ỳ pistles of Pet, of Paul and of Johñ and of other lyke are also the gospell. Paule calleth his preachynge the gospell. Roma. ii. and. i. Cor. iiii. and Gal. i. and Timoth. i. The gospell is euerywhere one thoughe it be preached of dyuers and signifieth glad tidynges/that is to wete/an open preachynge of Chryste and the holy testament and gracyous promyses that god hath made in Christes blode to all that repẽt and beleue. Nowe is there more gospell in one pystle of Paule/ that is to saye, Chryst is more clerely preached and mo promyses rehersed in one pystle of Paule/then in the. iii. fyrste Euangelystes. Mathew, Marke. and Luke.

The pystles of Paule are the gospell.

what gospell signifieth.

Consydre also his malicyousnes/how wickedly & howe craftely he taketh away ỳ auctorite of Paule. It is moche rather true of the gospells and of euery place in them then of Paule. If that whiche the foure euangelystes wrote be trewer thẽ that which Paule wrote, then is it not one gospell ỳ they preached/neyther one spirite that taughte them. If it be one gospell and one spirite, howe is one trewer then the other? Paule proueth his auctorite to the Galathyans and to the Corynthyans/because that he receyued his gospel by reuelacion of Chryste and not of man/and because that when he comuned wt Peter & the hye Apostles of his gospel and preachinge they coulde improue no thynge, neyther teach hym any thynge: and because also that as many were cõuerted, and as great myracles shewed by his preachynge as at the preachynge of the hye Apostles/

One gospell one spirite/ one truthe.

The auctorite of Paule & of his gospel.

and

and therfore wyll be of no lesse auctoryte / then Peter and other hye Apostles. Nor haue his gospell of lesse reputacion then theyrs.

Rochester playeth bo pe pe.

Fynally that thou mayst knowe Rochester for euer and all the remnaunte by hym, what they are within the skynne/marke howe he playeth bo pepe with the scrypture. He allegeth the begynnynge of the tenth chapitre to the Hebrues. Umbram habens lex futurorum bonorum / the lawe hathe but a shadowe of thynges to come. And immediatly expoundeth the figure cleane contrary vnto the chapter folowynge and to all the hole pystle, makynge Aaron a fygure of the pope, whome the pystle maketh a fygure of chryste.

He allegeth halfe a texte of Paule. i. Timoth. iiii. In ỹ later dayes some shall deperte from the faythe geuynge hede vnto spirites of errour and deuylishe doctryne: but it foloweth in the texte / geuynge attendaunce or hede vnto the deuelish doctryne of them which speake false thorow ypocrisie and haue theyr consciences marked with a hote yron, forbiddynge to mary and commaundinge to absteyne from meates which god hath created to be receaued with geuynge thankes. Whiche two thynges who euer dyd saue the Pope Rochestes god / makynge synne in the creatures which god hath created for mans vse to be receyued with thankes. The kyngdome of heuen is not meate & drynke, sayth Paule/ but ryghtousnes peace and ioye in the holy ghoste. For who soeuer in these thynges serueth Chryste pleaseth god and is alowed of men. Roma. xiiii. Had Rochester therfore not a conscience marked vp

Neuer man forbad to mary saue the pope.

the

the hote yron of malyce, so that he can not consente vnto the wyll of god and glorie of chryste/ he wolde not haue so alleged the texte whiche is contrarie to none saue them selues.

He allegeth an other texte of Paul in the seconde chapitre of his seconde pistle to the Tessaloniens. Erit discessio primū/ that is saythe Rochester before the comynge of Antychrist there shall be a notable depertynge from the faythe. And Paule sayth. The lorde cometh not excepte there come a depertynge fyrst. Pauls meanynge is that the laste daye cometh not so shortly, but that Antychryst shall come fyrste and destroye the faythe, and syt in the temple of god and make all men worshepe hym & beleue in hym (as the pope dothe) and then shall goddes worde come to lyghte agayne (as it dothe at this tyme) & destroye hym and vtter his iuglynge, and then cometh Chryst vnto iudgement. What saye ye of this crafty conuayer? Wolde he spare, suppose ye to allege and to wreste other doctours pestilently, which feareth not for to iugle with the holy scripture of god expoundynge ỹ vnto Antychryst which Paule speaketh of Chryste? No be thou sure. But euen after this maner wyse peruerte they ỹ hole scrypture and all doctours, wrestynge them vnto theyr abhominable purpose, cleane contrary to the meanynge of the texte and to the circumstaunces that go before and after. Whiche deuylysshe falsheed lest the laye men shulde perceyue, is the very cause why that they wyll not sofre the scrypture to be had in ỹ englysshe tonge/ neyther any worke to be made that shulde bryng the people to knowlage of the truth.

The cause why they wyll not haue the scrypture in englysshe.

Ye

He allegeth for the popes auctorite saynt Cipri-
ane/saynt Augustyne/Ambrose/Hierom/ and Ori-
gene: of whiche neuer one knewe of any auctorite
that one bysshoppe shuld haue aboue a nother. And
saynt Gregory allegeth he which wolde receyue no
suche auctorite aboue his brethern when it was pro
fered hym. As the maner is to call Tully chefe of
oratours for his synguler eloquence / and Aristotle
chefe of philosophers/ and Virgill chefe of Poetes
for theyr singuler lernynge/and not for any aucto-
rite that they had ouer other: so was it the maner to
call Peter chefe of the apostles for his singuler acti
uite and boldnes / and not that he shulde be lorde
ouer his bretherne contrary to his owne doctryne.
yet compare that chefe apostle vnto Paule / and he
is founde a great waye inferior. This I saye not ỹ
I wolde that any man shuld make a god of Paule
cõtrary vnto his owne lernynge. Notwithstãdynge
yet this maner of speakynge is lefte vnto vs of our
elders that when we saye the apostle sayth so, we
vnderstonde Paule for his excellency aboue other
Apostles. I wolde he wolde tell you howe Hierom,
Augustine, Bede, Origene and other doctours ex-
pounde this texte/vpon this rocke I wyll bylde my
congregacyon/and howe they enterprete the keyes
also. Therto, Pasce, pasce, pasce, whiche Rochester
leaueth without any englisshe sygnyfyeth not, poll
shere, & shaue, Upon which texte beholde ỹ faythful
exposycion of Bede.

Tully chefe of oratours.

Rochester allegeth Paule for his blynde ceremonies cõtrary to Paules doctryne.

Note also howe craftely he wolde enkeffe the a-
postles of Chryst with theyr wycked tradicions and
false ceremonyes whiche they them selues haue fay-
ned/

ned/allegynge Paule.ii.Thessal.ii. I answere that Paule taught by mouthe suche thiges as he wrote in his pystles. And his tradicions were the gospell of Christe and honest maners and lyuynge, & suche a good ordre as becometh the doctryne of Chryst. As that a woman obeye her husbãde, haue her heed couered, kepe cylence, and go womanly and christẽly apparelled: that chylderne and seruauntes be in subiection: and that the yonge obey theyr elders/ that no mã eate but he that laboreth and worketh/ and that men make an ernest thynge of gods worde and of his holy sacramentes, and to watche faste & praye and suche lyke, as the scrypture cõmaundeth. whiche thynges he that wolde breake were no chrysten man. But we maye well complayne and crye to god for helpe/that it is not lawfull for the popes tyranny to teache the people what prayer is / what fastinge is and wherfore it serueth. There were also certayne customes alway, whiche were not cõmaunded in payne of hell or euerlastynge damnacion/as to watche al nyght, and to kysse one another: which as sone as the people abused them they brake thẽ. For whiche cause the bysshoppes myght breake many thynges now in lyke maner. Paule also in many thynges whiche god had made fre, gaue pure and faythfull councell without tanglynge of any mans conscience and without all maner commaundynge vnder payne of curslynge / payne of excommunycacyon, payne of heresie, payne of burnynge, payne of deedly synne, payne of hell, and payne of damnacyon. As thou mayst se. i. Corin. vii. where he counceleth the vnmaryed, the wydowes and virgens that

It is not lawfull for vs to tell what prayer is / what fastyng is/ or wherefore it serueth.

Payne of curlynge damnacion and so forthe.

it is good so to abyde/yf they haue the gyfte of chastyte. Not to wynne heuen therby(for neyther circūcision neyther vncircuncision is any thynge at all/ But the keppynge of the cōmaundementes is all to gether)But that they myght be without trouble, & myght also the better wayte on goddes worde and frelyer serue theyr bretherne. And sayth (as a faythfull seruaūte)that he had none auctorite of the lorde to geue them any cōmaundemente. But that the apostles gaue vs any blynde ceremonyes wherof we shulde not knowe the reason,that I denye and also defie,as a thynge clene contrary vnto the lernynge of Paule euery where.

If Paul had none auctorite/ then had Peter none where had then the pope this auctorite

For Paule cōmaundeth that no man ones speake in the churche,that is,in the congregacion,but in a tonge that all men vnderstonde / excepte that there be an enterpreter by,he commaundeth to labour for knowlage, vnderstandynge, and felynge and to be ware of superstition and persuasion of worldly wysdome,philosophy,and of ypocrisy and ceremonies, and of all maner dysgysynge, and to walke in the playne & open truthe.ye were once darkenes (sayth he)but nowe are ye lyght in ỹ lorde, walke therfore as the chylderne of lyght.Ephe.v.howe doth Paul also wysshe them encrease of grace in euery pistle: How cryeth he to god to augmēte theyr knowlage/ that they shulde be no more chylderne wauerynge with euery wynde of doctryne,but wolde vouchsafe to make them full men in Chryst and in the vnderstondynge of the mysteries or secretes of Chryste:so that it shuld not be possible for any man to disceyue them with any entysynge reasons of worldly wysdome/

Rochester is empryoned.

dome/or to begyle them with blynde cerimonies or to leade them out of the waye with superstitiousnes of dysgysed ypocrisy/vnto which full knowlage are the spirituall officers ordeyned to bryng thē Ephe. iiii. So ferre it is awaye ỹ Christes apostles shulde geue them tradicions of blynde ceremonies with out signification, or of whiche no man shuld knowe the reason, as Rochester whiche loueth shadowes & darknes lyeth on thē, god stoppe his blasphemous mouthe.

wherfore the spirituall officers are ordeyned.

Consydre also how studiously Rochester allegeth Origen, bothe for his pope and also to stablysshe his blynde cerimonies with all, whiche Origene of all herytykes is condempned to be the greatest. He is an auncient doctor sayth he / yea and to whome in this poynte great fayth is to be geuen: yea verely Aristotle, and Plato, and euen very Robyn hode is to be beleued in suche a poynte, that so greatly mayntayneth our holy fathers auctoryte and al his dysgysynges.

Rochester allegeth heretikes for his purpose for lacke of scrypture.

Robyn hode is of auctorite ynough to proue the pope with all.

Laste of all as once a craftie these when he was espyed and folowed, cryed vnto the people. Stoppe the these/stoppe the these. And as many to begynne with all cast firste in a nother mannes tethe ỹ which he feareth shulde be layde to his owne charge: euen so Rochester layeth to Martyn Luthers charge the sleynge, and murtherynge of chrysten men, because they wyll not beleue in his doctryne, which thynge Rochester and his bretherne haue not ceased to do nowe certayne hundred yeres, with suche malyce ỹ when they be deed, they rage burnynge the bodyes, of whiche some they them selues of lykelyhode kyl-

led before secretly. And because that all the worlde knoweth that Marten Luther sleyeth no man but kylleth onely with the spirituall sworde the worde of god, suche cancred consciences as Rochester hath Neyther persecuteth, but sofereth persecucion: yet Rochester with a goodly argument proueth that he wolde do it yf he coulde. And marke I praye you what an oratoure he is and howe vehemently he perswadeth it. Marten Luther hathe burned the popes decretals: a manyfest sygne, saythe he, that he wolde haue brent the popes holynes also, yf he had had hym. A lyke argumente (which I suppose to be rather rewe) I make. Rochester and his holy bretherne haue brent Christes testament: an euydent sygne verely that they wolde haue brente Christe hymselfe also yf they had had hym.

Rochester is an Oratoure

I had almost verely lefte out the chefest poynte of all. Rochester bothe abhomynable and shameles: yea and sterke mad of pure malyce, and so adased in the braynes of spyte, that he can not ouercom the trouthe that he sayth not, or rather careth not what he saythe: in the ende of his fyrst destrucciõ/ I wolde saye instruccion as he calleth it/ intẽdynge to proue that we are iustified throughe holy workes/ alledgeth halfe a texte of Paule of the fyfte to the Galathyens (as his maner is to iugle and conuaye craftely) fides per dilectionem operans. whiche texte he this wyse englysheth: faythe whiche is wroughte by loue/ and maketh a verbe passiue of a verbe deponent. Rochester wyll haue loue to go before and faythe to sprynge out of loue. Thus Antichrist turneth the rotes of the tre vpwarde. I must fyrst loue a bytter

Rochester is cleane beyde hym selfe.

If Rochester be such a iugeler: what suppose ye of the reste? let Rochester be an example therfore to iudge them all.

a bytter medicine (after Rochesters doctryne) & then beleue that it is wholsome. When by naturall reason, I fyrst hate a bytter medicyne, vntyll I be brought in beleue of the phisicion that it is wholsome and that the bytternes shall heale me, and then afterward loue it of that beleue. Dothe the chyld loue the father fyrste and then beleue that he is his sone or heyre, or rather because he knoweth that he is his sone or heyre and beloued, therfore loueth agayne: Johñ sayth in the thyrd of his fyrst pystle. Se what loue the father hath shewed vpon vs, that we shuld be called his sonnes. Because that we are sonnes therfore loue we. Nowe by faythe are we sonnes as Johñ sayth in the fyrste chapitre of his Gospell. He gaue thē power to be the sonnes of god, in that they beleued on his name. And Paule sayth in the thyrd chappytre of his pystle to the Galathyens/ we are all ỹ sonnes of god by the fayth which is in Jesu chryst And Johñ in the sayd chapitre of his pistle saythe. Hereby perceyue we loue, that he gaue his lyfe for vs. We coulde se no loue nor cause to loue agayne, excepte that we beleued that he dyed for vs, & that we were saued thrroughe his dethe, And in the chapitre folowynge saythe Johñ. Herein is loue: not that we loued god: but that he loued vs, and sente his sone to make agrement for our synnes. Se, god sente not his sone for any loue that we had to hym: but of the loue that he had to vs sente he his sone, that we myght se loue and loue agayne. Paule lyke wyse in the. viii. Chapitre to the Romayns, after ỹ he hath declared the infinite loue of god to vs ward in that he spared not his owne sone, but gaue hym

Fayth is the rote and loue springeth of fayth.

for vs, cryeth out sayenge: who shall seperate vs from the loue of god: shal persecuciō, shall a swerde. &c. No, sayth he, I am sure that no creature shall seperate vs from the loue of god that is in Chryste Jesus our lorde: as who shulde saye, we se so great loue in god to vs warde in Christes dethe, ꝑ though all myshortune shuld fall on vs, we can not but loue agayne. Now howe knowe we that god loueth vs: verely by fayth. So therfore, thoughe Rochester be a beast faythlesse, yet ought naturall reason to haue taughte hym that loue springeth out of faythe and knowlake, and not faythe & knowlage out of loue. But let vs se the texte. Paule sayethe thus. In chryst Jesu, neyther circumcision is any thynge worthe, nor incircūcision: but fayth which worketh through loue, or whiche throughe loue is stronge or myghty in worckynge, and not whiche is wrought by loue as the iugeler sayeth.

Though Rochester haue not the spirite to iudge spirituall thinges yet ought reason to haue kepte hi from so shamfull lyenge. But god hath vnded him to bring theyr false hed to lyght

Faythe that loueth goddes cōmaundementes iustifieth a man. If thou beleue goddes promyses in Chryste & loue his cōmaundementes then arte thou saffe. If thou loue the cōmaundemēt then art ꝑ sure ꝑ thy fayth is vnfayned & that godsspirite is i the.

Howe fayth iustifieth before god in the herte and howe loue springeth of faythe and compelleth vs to worke, and howe the workes iustifie before the worlde, and testifie what we are, and certifie vs that our faythe is vnfayned, and that the ryghte spirite of god is in vs/se in my boke of ꝑ iustifiēge of fayth & there shalte thou se ll thynge abundantly. Also of the controuersy betwene Paule and James se there. Neuer the later, whē Rochester sayth, yf fayth

The controuersy betwene James & Paule.

onely

onely iustyfyed, thē bothe ỹ deuyls and also synners that lye styll in synne shulde be saued/his argumēte is not worthe a strawe. For neyther the deuyls nor yet synners that contynue in synne of purpose and delectatiō, haue any suche fayth as Paule speaketh of. For Paules faythe is to beleue goddes promyses Fayth sayth he. Ro. x. Cometh by herynge, and hearynge cometh by the worde of god. And howe shall they heare without a preacher, and howe shall they preache excepte they be sente? As it is wrytten (sayth he) howe bewtyfull are the fete that bringe glad tydynges of peace, and bringe glad tidynges of good thynges. Nowe when sent god any messangers vnto the deuyls to preache them peace or any good thinge: The deuyll hathe no promyses: he is therfore excluded from Pauls faythe. The deuyll beleueth that Chryste dyed, but not that he dyed for his synnes. Neyther dothe any that consenteth in the herte to continue in synne beleue that Chryste dyed for hym. For to beleue that Chryste dyed for vs, is to se our horrible dampnacion, and howe we were appoynted vnto eternall paynes, and to feale and to be sure that we are delyuered therfrom throughe Chryste in that we haue power to hate our synnes and to loue goddes cōmaundementes. All suche repente and haue theyr hertes losed out of captiuite & bondage of synne and are therfore iustified through fayth in Chryste. Naycked synners haue no fayth but ymaginacions and opynyons aboute Chryste, as our scole men haue in theyr pryncyples, aboute whiche they brawle so faste one with an other. It is a nother thynge to beleue that the kynge is ryche

why deuyls haue none of Pauls fayth nor synners that repēt not

A man maye beleue that chryste dyed & many other thynges and not byleue in chryste.

what it is to beleue i chrift

and that he is rich vnto me/ & that my parte is ther in: and that he wyll not spare a peny of his ryches at my nede/when I beleue that the kynge is ryche I am not moued. But whē I beleue that he is ryche for me and that he wyll neuer fayle me at my nede, then loue I, and of loue am redy to worke vnto the vttermoste of my power: But let vs returne at the laste vnto our purpose agayne.

why laye mē can not rule.

What is the cause that laye men can not nowe rule, as well as in tyme past/and as the turkes yet doo? Uerely because that Antychryst with the myst of his iugelynge hathe begyled our eyes, & hathe cast a superstitious feare vpon the worlde of chrysten men/and hathe taught them to drede/not god and his worde/but hym selfe and his worde: not goddes lawe and ordinaunces, prynces and officers which god hathe set to rule the worlde/but his owne lawe and ordinaunces, traditions and ceremonies, and disgysed disciples, which he hathe sette euery where to deceyue the world and to expell the lyght of goddes worde, that his darknes maye haue rowme. For we se by dayly experience of certayne hondred yeres longe, that he which feareth neyther god nor his worde / neyther regardeth father, mother, mayster, or chryst hi selfe, which rebelleth agaynste goddes ordinaunces, ryseth agaynste the kynges, and resysteth his offycers/ dare not once laye handes on one of the popes annoynted: no thoughe he slee his father before his face, or

When feare the popes ople more then goddes cōmaundemente.

do violence vnto his brother, or defyle his syster, wyfe or mother. Lyke houour geue we vnto his traditions and cerimonies. What deuocion haue we when we are blessed (as they call it) with the chalyce, or when the bysshop lyfteth vp his holy hande ouer vs? Who dare handle the chalyce / touche the altere stone, or put his hande in the founte, or his fynger vnto the holy oyle? what reuerence geue we vnto holy water, holy fyre, holy bread, holy salt, halowed belles, holy waxe, holy bowes, holy candels, & holy asshes? And last of all vnto the holy candell cõmyt we our soules at our laste departynge. yea and of the very cloute whiche the bysshop or his chapleyne that standeth by, knytteth aboute chylderns neckes at confyrmacion / what laye person durst be so bolde as to vnlouse the knotte? Thou wylte saye do not suche thynges brynge the holy ghost, and put away synne, and dryue awaye spirites. I saye that a stedfast faythe or beleue in Chryste, and in the promyses that god hathe swore to geue vs for his sake, bryngeth the holy ghost, as all the scryptures make mencion / and as Paule sayth (Actes. xix) haue ye receyued the holy ghost throughe faythe or beleuynge? Fayth is the rocke wheron Chryste byldeth his congregacion / agynste whiche saythe Christe Mathei. xvi. hell gates shall not preuayle. As sone as thou beleuest in Chryst, the holy ghost cometh / synne falleth awaye and deuyls fle: when we cast holy water at the deuyll, or rynge the belles, he fleeth, as men do from yonge chyldren, and mocketh with vs, to bryng e vs from the trewe faythe that is in goddes worde vnto a superstitious and a false beleue of our owne

Fayth dryeueth the deuels awaye.

why doo not the bysshopes make hym fle frō shotynge of gunnes.

owne imaginacion. If thou haddest faythe & threwest an vnhalowed stone at his heed, he wolde ernestly flee and without mockynge / yea thoughe thou threwest no thynge at all, he wolde not yet abyde.

Ceremonies did not the miracle but faith.

Thoughe that at the begynnynge miracles were shewed throughe suche ceremonies to moue the infidels to beleue the worde of god. As thou readeste howe the Apostles anoynted the sycke with oyle & healed them / and Paule sent his pertelet or gyrkyn to the sycke and healed them also. yet was it not the ceremonie that dyd the myracle, but faythe of the preacher and the trouthe of god whiche had promysed to confyrme and stablysche his gospel with such miracles. Therfore as sone as the gyfte of myracles ceased, ought the ceremony to haue ceased also: or elles yf they wyll neades haue a ceremonie to sygnifie some promies or benefyt of god (which I prase not but wolde haue godes worde preached euery sondaye / for whiche entent sondayes and holydayes were ordayned) then let them tell the people what it meaneth: and not set vp a balde and a naked ceremonie without signyficacion / to make the people beleue therin, and to quenche the faythe that ought to be geuen vnto the worde of god.

Let them tell what the ceremony meaneth.

The prest disguiseth hi selfe with the passion of christ.

What helpeth it also that the preest when he goeth to masse disgyseth hym selfe with a great parte of the passyon of Chryste, and playeth out the reste vnder scilence with sygnes and profers, with noddynge, beckynge, and mouynge, as it were Jacke a napes / when neyther he hym selfe neyther any man elles woteth what he meaneth: not at all verely / but hurteth and that excedyngly. Forasmoche as it

not

not onely destroyeth the faythe, and quencheth the loue that shulde be geuen vnto the cõmaundementes, and maketh the people vnthankefull, in that it bryngeth them in to such superstition, ỹ they thynke that they haue done abundauntly ynough for god/ yea and deserued aboue measure/ yf they be present once in a daye at suche mummynge: But also maketh the infidels to mocke vs & abhorre vs, in that they se nothynge but suche apes playe amonge vs/ wherof no man can geue a reason.

Domme ceremonies quẽch fayth and loue/ and make the infydels to mocke vs.

All this cometh to passe to fulfyll the prophesie whiche Chryste prophesyed. Marke. xiii. And Luke xxi. that there shall come in his name whiche shall saye that they them selues are Chryste. That do verely the pope, and our holy orders of relygyon. For they vnder the name of Chryst preache them selues theyr owne worde and theyr owne traditions, and teache the people to beleue in thẽ. The pope geueth pardons of his full power, of the treasure of ỹ churche and of the merites of sayntes. The freers lyke wyse make theyr benefactours (whiche onely they call theyr bretherne and systers) partakers of theyr masses/ fastinge/ watchinges/ prayenges & wolwarde gounges/ ye and when a nouice of the obseruauntes is professed ỹ father areth him, wyll ye kepe these rules of holy saynte Frances? & he sayth yee: wyll ye so in deade sayth he? the other answareth: yee for soth father. Then sayth the father, & I promise you agayne euerlastinge lyfe. O blasphemy. yf eternall lyfe be due vnto ỹ pilde traditions of lowsie freres, where is the testamente become that God made vnto vs in Chrystes bloude? Christ sayth Math. xxvi.

The prophecy of Chryste is fulfylled.

The testamẽt of the obseruauntes.

And

False anoynted.

And Mar.xiii. that there shall come pseudo chzisti. Which though I, foz a consideration haue translated false chzistes kepinge the greke wozde: yet signifieth it in the english false anoynted and ought so be translated. There shall come (sayth Chzyste) false anoynted and false pzophetes and shall doo myzacles and wõders, so greatly that, yf it were possible, the very electe oz chosen shulde be bzought out of ỹ waye. Compare the Popes doctrine vnto the wozde of God, and thou shalt fynde that there hath byn, & yet is a great goinge out of the waye, and that euyl men and deceauers (as Paull pzophesyed.ii. Timothei iii.) haue pzeuayled and waxed wozse and wozse, begylynge other as they are begyld them selues. Thou trymblest and quakest sayenge: shall god let vs go so soze out of the ryght waye? I answere it is Chzyste that warneth vs, whiche as he knewe all that shulde folowe, so pzophesyed he befoze and is a trewe pzophete, and his pzophesie muste nedes be fulfylled.

Chzistes pzophesy: be it neuer so terrible muste be yet fulfylled.

GOd annoynted his sone Jesu with the holy ghost, and therfoze called hym Chzyst, which is as mothe to saye as anoynted. Outwardely he dysgysed hym not but made hym lyke other men & sent hym in to the wozlde to blesse vs, and to offre hym selfe foz vs a sacrifice of a swete sauer, to kyll the stenche of our synnes, that god hencefozth shuld smell them no moze, noz thynke on them any moze: and to make full and sufficient satisfaction oz amendes foz all them that repente, beleuynge the truthe of god, and submyttynge them selues vnto his ozdynaunces bothe foz the synne that they do, haue done

Chzistes was neither shaue noz anoynted with oyle.

and

and shall do. For synne we throughe fragilite neuer so ofte/yet as sone as we repente and come in to the ryght waye agayne, and vnto the testamente which god hath made in christes blode, our synnes washe awaye as smoke in the wynde, and as darkenes at the comynge of lyghte, or as thou cast a lytle blode or mylke in to the mayne see. In somoche that who soeuer gothe aboute to make satisfaccio for his synnes to god warde, sayenge in his herte, this moche haue I synned, this moche wyll I do agayne, or this wyse wyll I lyue to make amendes with all, or this wyll I do to get heuen with all, the same is an infidell, faythlesse, and dampned in his dede doynge/and hathe lost his parte in Chrystes blode: because he is dysobedient vnto goddes testament/and setteth vp a nother of his owne imaginacion/vnto which he wyll compell god to obeye. If we loue god we haue a commaundement to loue our neyghbour also / as sayethe Johñ in his pystle. And yf we haue offended hym to make hym amendes/ or yf we haue not with, to axe him forgyuenes, and to do and sofre all thynges for his sake, to wynne hym to god and to norysshe peace and vnyte: but to god warde christ is an euerlastynge satisfaccion, and euer sufficient.

He that doth ought to make satisfactio or to gette heuen hath loste his parte of christes blode.

To oure neyboure make we amendes.

Christe when he had fulfylled his course, annoynted his apostles and disciples with the same spirite, and sent them forthe without all maner dysgysynge lyke other men also, to preache the attonement and peace whiche Chryste had made betwene god and man. The apostles lykewyse dysgysed no man / but chose men anoynted with the same spirite: one to preache the worde of god / whome we call after the greke

The apostles were nouther shaue nor shoren nor anoynted with oyle

Bisshope / an ouerseer.

greke tonge a bisshop or a preest, that is in englisshe an ouerseer and an elder. Howe he was anoynted ꝑ readest. 1. Timothe. iii. A Bysshoppe or an ouerseer must be faultlesse / the husbande of one wyfe (Many Jewes and also gentyles that were conuerted vnto the faythe had at that tyme dyuers wyues, yet were not compelled to put any of them away, which Paule because of ensãple wolde not haue preachers for asmoche as in Chryste we retourne agayne vnto the fyrste ordinaunce of god, that one man & one woman shulde go together) he must be sobre, of honest behauoure, honestly appareld, herberous (that is redy to lodge straungers) apte to teache, no dronkerde, no fyghter, not geuen to fylthy lucre: but gentle, abhorringe fyghtinge, abhorringe couetousnes, and one that ruleth his owne housholde honestly / hauynge chyldren vnder obedience with al honeste. For yf a man can not rule his owne house, how can he care for the congregacion of god? he maye not be yonge in the faythe, or as a man wolde saye an nouyce, lest he swell and fall in to the iudgement of the euyll speaker / that is, he maye not be vnlerned in the secretes of the faythe. For suche are attonce stoburne and hedstronge, & set not a lytle by thẽ selues. But alas we haue aboue twenty thousande that knowe no more scrypture then is wrytten in theyr portoues, and amonge them is he exceadynge well lerned that can turne to his seruyce. He must be wel reported of thẽ ꝑ are without, lest he fall i torebuke & i to ꝑ snare of ꝑ euyll speaker / ꝑ is, lest the infidels whiche yet beleue not shulde be hurte by hym and dreuen from the fayth / yf a man that were defamed

The true annoyntynge of a preest.

This oyle is not amonge our bisshops.

were

were made heed and ouerseer of the congregacion.

He must haue a wyfe for. ii. causes one, ỹ it maye therby be knowen who is mete for the rowme. He is vnapte for so chargeable an office whiche had neuer housholde to rule. A nother cause is, that chastite is an excedynge selden gyfte / and vnchastite excedynge perelouse for that degre. In asmoche as the people loke aswel vnto the lyuynge as vnto ỹ preachynge/ & are hurte at once yf the lyuynge disagre, and fall from the faythe and beleue not the worde.

Preestes ought to haue wyues & why

This ouerseer because he was taken from his owne busynes and labour, to preache goddes word vnto the parysshe, hathe ryghte by the auctorite of his offyce to chalenge an honest lyuynge of the parysshe/as thou mayst se in the Euangelystes and also in Paule. For who wyll haue a seruaunte & wyll not geue hym meate, drynke, and raymente, and all thynges necessary? How they wolde paye hym, whether in money or assygne hym so moche rente or in tithes/as the gyse is nowe in many contrayes/was at theyr libertie.

what the preestes dutie is to do / and what to haue

Men are not bounde to paye the preest in tithes/by goddes lawe.

Lyke wyse in euery congregacion chose they a nother after the same ensample and euen so annoynted as it is to se in the sayd chapitre of Paule and Act. vi. Who̅ after the greke worde we call deacon/ that is to saye in englysshe, a seruaunte or a mynystre whose offyce was to helpe and assyste the preest and to gather vp his dutie, and to gather for the poore of the parysshe, whiche were destytute of frendes & coulde not worke/cõmen beggers to runne frõ doore to doore were not then sofered. On the sayntes dayes namely soch as had sofered deth. For the word sake

Deacõ what it sygnyfyeth and what is his office.

No beggers.

came

Howe holy-dayes and of ferynges cam vp.

came men together in to the churche, and the preest preached vnto them and exorted them to cleaue fast vnto the worde, and to be stronge in the faythe, and to fyght agaynst the powers of the worlde, with soferynge for theyr faythes sake after the ensample of the sayntes. And taughte them not to beleue in the sayntes and to truste in theyr merytes and to make gods of them: but toke the sayntes for an example onely, and praye god to geue them lyke faythe and trust in his worde, and lyke strength and powre to sofre therfore, and to geue them so sure hope of the lyfe to come/as thou mayst se in ỹ collectes of saynt Laurence and of saynt Steuen in our lady matēs. And in suche dayes as we nowe offre/so gaue they euery man his porcion acordynge to his abylite & as god put it in his herte, to the mayntenaunce of the preest, deacon, and other comune ministers, and of the poore, and to fynde lerned men to teache/ and so forthe. And all was put in the handes of the deacon/as thou mayst se in the lyfe of saynte Laurence and in the histories. And for soche purposes gaue men landes afterwarde to ease the parysshes and made hospitals, and also places to teache theyr chyldren and to bryng them vp and to norture thē in goddes worde/whiche londes our monkes nowe deuoure.

Saintes were not yet goddes.

Why landes were geuē vnto the spirituall officers before we felte ō the fayth.

Antichryste.

Antichryste of a nother maner hathe sente forthe his disciples, those false anoynted of whiche Christe warneth vs before that they shulde come and shewe miracles and wonders, euen to bryng the very electe out of the waye/

False anoynted.

waye, yf it were possible. He anoynteth them after ỹ maner of the Jewes, and shaueth them, and shoreth them after the maner of the hethen preestes whiche serued the ydoels. He sendeth them forthe not with false oyle onely, but wt false names also. For cõpare theyr names vnto theyr dedes and thou shalt fynde them false. He sendeth them forth as Paule prophesyed of them. ii. Thessalonien. ii. with lyenge sygnes and wonders. What sygne is the anoyntynge: that they be full of the holy ghost. Compare them to the sygnes of the holy ghost whiche Paule rekeneth / & thou shalte fynde it a false sygne. A bysshoppe must be fautlesse/the husbande of one wyfe. Nay sayth ỹ pope, the husbande of no wyfe, but the holder of as many whores as he lysteth. God commaunde all degrees (if they burne and can not lyue chast) to mary. The pope sayth yf thou burne take a dispensacion for a concubyne and put her awaye when thou arte olde/or elles as our lawears saye/si non caste tamẽ caute/that is, yf ye lyue not chast, se ye cary clene, & playe the knaue secretly. Herberous/yea to whores and baudes, for a poore man shall as sone breake his necke as his fast with them/but of the scrappes and with the dogges, whan dyner is done. Apte to teache & as Peter sayth. i. Pe. iii. redy all wayes to geue an answere to euery man that axeth you a reason of the hope that ye haue and that with mekenes. Whiche thynge is sygnyfyed by the botes whiche doctours of diuinite are created in, because they shulde be redy all wayes to go throughe thycke and thynne to preache goddes worde/and by the bysshopes two horned myter, whiche betokeneth the abso-

Shauinge is borowed of the hethẽ/and oylge of the Jewes.

False names. xl. xi

Lyeng sygnes

No wyfe but an whore.

Take a dispẽsacion.

Knaueate.

Bootes.

Miters.

lute and perfecte knowlage that they ought to haue in the new testamēt and the olde. Be not these false sygnes: For they beate onely and teache not. yea

Cite them. sayth the pope yf they wyl not be ruled, cyte them to

Pose them. appere, and pose them sharpely/what the holde of ẏ popes power, of his perdons, of his bulles, of purgatorye, of the ceremonies, of confession, and suche lyke creatures of our moste holy fathers. If they

Make them heretikes. mysse in any poynte/ make heretykes of them, and

Burne them. burne them. If they be of myne annoynted and bere my marke disgresse them/ I wolde saye disgraduate them and (after the example of noble Antiochus. ii. Mach. vii.) pare the crownes and the fyngers of them, and tormente thē craftely, and for very payne make them denye the truthe. But now saye our byshoppes/ because the truthe is come so ferre abrode and the laye people begynne to smell our wyles, it is best to oppresse them with crafte secretly & tame them in prison: yea let vs fynde the meanes to haue them in the kynges pryson and to make treason of soch doctryne: yea we must stere vp some warre one where or a nother to brynge ẏ people in to a nother ymagination. If they be gentyll men abiure them secretly.

Curse them. Curse them. iiii. tymes in the yere. Make them a

Fere them frayde of euery thynge, and namely to towche myne anoynted/ and make them to fere the sentence of the churche, suspencions, excomunications, and curses. Be they ryght or wronge, bere them in hande that they are to be feared yet. Preache me and myne auctorite/ and howe terreble a thynge my curse is/ and howe blacke it maketh theyr soules. On the holy-

dayes

dayes whiche were ordayned to preache goddes worde/sette vp longe ceremonies, longe matenses, longe masses, and longe euensonges/and all in latten that they vnderstonde not/and rolle them in derkenes, that ye maye lede them whether ye wyll. And lest suche thynges shulde be to tedious, synge some, saye some, ppe some, rynge the belles, and lulle thē, & rocke them a slepe. And yet Paule. ii. Corint. xiiii. forbyddeth to speake in the churche or congregacion saue in the tonge that all vnderstande. For the laye man therby is not edefied or taught. How shal the laye mā saye amen (sayth Paul) to thy blessynge or thankes geuynge, whē he woteth not what thou sayest? He woteth not whether thou blesse or curse.

All in latyne Rolle them.

Synge.

Rynge.

Lolle them.

Rocke them a slepe.

What thē sayth the pope, what care I for Paule. I commaunde by the vertue of obedience to rede the gospell in latyne. Let them not praye but in latyne, no not theyr pater noster. If any be sycke, go also & saye them a gospell and all in latyne: yea to the very corne and frutes of the felde in the procession weke, preache the gospell in latyne. Make the people beleue that it shall growe the better. It is verely as good to preache it to swyne as to mē, yf thou preach it in a tonge they vnderstande not. How shall I prepare my selfe to goddes commaundementes? Howe shall I be thankefull to Chryste for his kyndnes? Howe shal I beleue the truthe and promyses which god hathe sworne, whyle thou tellest them vnto me in a tonge whiche I vnderstand not? What then sayth my lorde of Cantorbury to a preest that wolde haue had the newe testament gone forth in englishe What (sayth he) woldest thou that the laye people

Pray in latē.

Saye them a Gospell.

what quod my lorde of canctorbury.

shulde wete what we do:

Crosse. No fyghter, whiche I suppose is signified by the crosse that is borne before the hye prelates, & borne before them in procession. Is that also not a false sygne: What realme can be in peace for suche turmoylers: What so lytle a paryshe is it, but they wyll pycke one quarell or a nother with the, outher for some syxples, cresome, or mortuary / outher for one tryfle or other / and cyte them to the arches: Traytours they are to all creatures and haue a secrete conspiracion betwene them selues. One crafte they haue to make many kyngdomes and small/ & to norysshe olde tytles or quarels that they maye euer moue them to warre at theyr pleasure. And yf moche landes by any chaunce, fall to one man, euer to cast a bone in the waye/ that he shal neuer be able to obtayne it/ as we now se in the Emperour. Why: For as longe as the kynges be small/ yf god wolde open the eyes of any to set a reformacion in his realme/ then shulde the pope interdicte his londe, and sende in other prynces to conquere it.

Turmoylers.

The crafte of the prelates.

Interdite.

Not geuen to fylthy lucre, but abhorrynge couetousnes. And as Peter saythe. i. Petri. v. Takynge the ouersyght of them/ not as thoughe ye were compelled therunto: but wyllyngly. Not for desyre of fylth lucre but of a good mynde: not as thoughe ye were lordes ouer the paryshes (ouer the paryshes quod he) O Peter Peter thou warst to longe a fysher, thou warst neuer broughte vp at the arches/ neyther warst mayster of the Rolles/ nor yet chaunceler of Englande. They are not content to raygne ouer kynge and Emperour and the hole erthe: but

Peter wente neuer to scole at the arches.

calenge

calenge auctorite also in heuē and in hell. It is not ynoughe for thē to raygne ouer all that are quycke, but haue created them a purgatory, to raygne also ouer the deed, and to haue one kyngdome more thē god hym selfe had. But that ye be an ensample to ỹ flocke(sayth Peter) And when the cheke shepharde shall appere ye shall receyue an icorruptible croune of glorie. This abhorrynge of couetousnes is signifyed as I suppose by shauynge and sherynge of the heare, that they haue no superfluite. But is not this also a false sygne: yea verely it is to them a remembraunce to shere and shaue / to hepe benefice vpon benefice, promocion vpon promocion, dignite vpon dignite bysshoprryke vpon bysshoprryke, with pluralities, vnions and tot quots.

The pope heth one kingdome more then god hym selfe.

Sherynge what it signifieth.

Tot quot.

Fyrste by the auctorite of the gospell, they that preache the worde of god in euery parysshe & other necessary ministers, haue right to calenge an honest lyuynge lyke vnto one of the bretherne / and therewith ought to be cōtente. Bysshoppes and preestes that preache not, or they that preache oughte saue goddes worde/are not of Chrystes nor of his a noyntynge: but seruaūtes of the beast whose marke they beare, whose worde they preache, whose lawe they mayntayne cleane agaynst goddes lawe, and with theyr false sophistry geue hym greatter powre then god euer gaue to his sone Chryste.

Bishoppes that preache not.

BUt they as vnsaciable beastes not vnmyndfull why they were shauen and shoren/because they wyll stande at no mannes grace, or be in any mannes daunger, haue goten in to theyr owne handes, fyrste the tythe or tenth of all the realme. Then

Tythe.

Temporall landes.

I suppose within a lytle or altogether the thyrde fote of all the temporall landes.

Marke well howe many personages or vicarages are there in the realme whiche at the leste haue a phoughe lande a pece. Then note the landes of bysshoppes, abbottes, pryours, Nunnes, knyghtes of laynte Johns, cathedrall churches, coleges, chaū tryes, and frechapels. For thoughe the house fall in decaye and the ordynaunce of the founder be loste, yet wyll not they lose the landes. What cometh once in, maye neuer more out. They make a fre chapell of it/ so that he whiche enioyeth it shall do noughte therfore. Besydes all this/ howe many chaplaynes do gentylmen kynde at theyr owne cost in theyr houses? Howe many synge for soules by testamentes? Then the prouynge of testamentes / the prayenge of goodes the bysshop of Cantorburyes prerogatyue. Is that not moche throughe the realme in a yere? Foure offerynge dayes, & preuy tythes. There is no seruaunte but that he shall paye somewhat of his wages. None shall receyue the body of Chryste at Ester, be he neuer so pore a begger, or neuer so yonge a lad or mayde, but they must paye somwhat for it. Thē mortuaryes for forgoten tythes (as they saye) And yet what parsone or vicare is there that wyll forget to haue a pygyn house to pecke by some what bothe at sowynge tyme and at herueste when come is rype. They wyll forget nothynge. No man shall dye in theyr det/ or yf any man do, he shall pay it when he is deed. They wyl lose no thynge. Why? It is gods, it is not theyrs. It is saynt Cudbertes rentes/ saynt Albans lādes/ saynt Edmōdes ryght/

Frechapell.

Testamētes.

Offerynges.

Preuy tithes

Mortuaries.

saynt

saynt Peters patrimonie saye they, & none of ours. Item yf a man dye in a nother mans parysshe, beside that he muste paye at home a mortuary for forgoten tithes/he must there paye also the best that he there hathe. Whether it be an horse of twenty poūde or how good so euer he be/eyther a chayne of golde of an hundreth marke, or fyue hundreth pounde/ yf it so chaunce. It is moche verely for so lytle payne takynge in confession and in ministrynge the sacramentes. Then beedrolles. Item chrisome, chrychynges, banes/ weddynges, offerynge at weddynges, offerynge at burienges, offerynge to images, offerynge of ware and lyghtes whiche come to theyr vauntage/beside the superstitious wast of ware in torches and tapers throughtout the londe. Then brotherhedes and perdoners. What gete they also by confessions yea and many enioyne penaunce to geue a certayne for to haue so many masses sayde, and desyre to prouyde a chappellayne them selues. Soule masses, diriges, monthmyndes, yeres myndes, alsouldaye, and trentals. The mother churche and the hye altare must haue somwhat in euery testamente. Offerynges at preestes fyrst masses. Item no man is professed, of what so euer religion it be, but he must bryng somwhat. The halowenge or rather coniurynge of churches, chapels, altares, super altares, chalice, bestimentes, and belles. The boke, bell, cādelsticke, organes/chalice, vestimētes, copes, altare clothes, surpleses, towels, basens, euars, ship, senser, and all maner ornamentes must be founde them frely/they wyl not geue a myte therunto. Last of all what swarmes of beggynge freres are there.

If ye dye fro home.

Thou muste paye or thou passe.

Dety pyllage

Confession.

Fyrst masse.

Professynges

Coniuracions

Person.

Vicare.

Parisshe prest

Freres.

The person shereth, the vicare shaueth, the parysshe preest polleth, the frere scrapeth, and the perdoner pareth, we lacke but a bocher to pulle of ỹ skynne.

Spirituall lawe.

What get they in theyr spirituall lawē (as they call it) in a yere, at the arches and in euery dioses: what gete the commissaries and officials with theyr somners & appareters by bawdery in a yere? Shall ye not fynde curates ynoughe whiche to flater the cōmessaries and officials with all that they may go quyte them selues shall open vnto them the confessyons of the rychest of theyr parysshes. Whom they cyte pryuely and laye to theyr charges secretly. If they desyre to knowe theyr accusers, naye saye they, the mater is knowen well ynoughe and to moze thē ye are ware of. Come laye your hande on the boke, yf ye forswere your selfe, we shall bryngе proues, we wyll handle you, we wyll make an ensample of you. Oh howe terryble are they? Come and swere (saye they) that ye wyll be obediente vnto our iniunctiōs And by that crafte wryngе they theyr purses and make them droppe as longe as there is a peny in them. In thre or foure yeres shall they in those offyces get ynoughe to paye for a bysshoppes bulles. What other thynge are these in a realme saue horsleches and euen very magottes, cancres, and caterpyllers, whiche deuoure no moze but all that is grene, & those wolues whiche Paule prophesyed shuld come and shulde not spare the flocke Actes. xx. chapter. And whiche Chryste sayde shulde come in lambes skynnes, and bad vs beware of them and iudge them by theyr worckes.

Profyte commodite of confession.

Laye youre hande on the bohe.

Thoughe

THoughe as I before haue sufficiently proued, a chrysten man muste sofre all thynge, be it neuer so great vnryght, as longe as it is not agaynst goddes commaundement, neyther is it lawfull for hym to cast any burthen of his backe by his owne auctorite tyll god pull it of whiche layde it on for our deseruynges/ yet oughte the kynges euery where to defende theyr realmes from suche oppressi on, yf they were chrysten, whiche is selden sene and is an harde thynge verely, thoughe not impossible. For alas they be captiues or euer they be kynges/ yea almost or they be borne. No man maye be sofered aboute them but flaterers and suche as are fyrst sworne trewe vnto our moste holy fathers the bysshoppes, that is to saye false to god and man.

No mā maye auenge saue the kyng and he is bounde by his office.

Kynges are in captiuite.

If any of the nobles of the realme be trewe to the kynge and so bolde that he dare councell hym that whiche shulde be to his honoure and for the welthe of the realme. They wyll wayte a season for hym (as men saye) They wyll prouyde a ghostly father for hym. God bryng theyr wyckednes to lyght. There is no mischeue wherof they are not ꝑ rote, nor blode shedde, but throughe theyr cause outher by theyr counsell, or in that they preach not trewe obedience and teache not the people to feare god. If any fayth full seruaũte be in all the courte, he shall haue twenty spyes waytynge vpon hym, he shalbe cast out of the courte, or (as the sayenge is) conuayed to Calyce and made a captayne, or an ambassadour, he shalbe kepte farre ynoughe from the kynges presence.

The dutie of kynges.

The kynges ought I saye to remembre that they are in goddes stede, and ordayned of god, not for them

them selues, but for the welthe of theyr subiectes. Let them remembre that theyr subiectes are theyr bretherne/theyr flesshe and blode, membres of theyr owne body, and euen theyr owne selues in Chryste. Therfore ought they to pitie them and to ryd them from suche wyly tyrranny whiche encreaseth more & more dayly. And thoughe that the kynges by the falshed of the bysshops and abbottes be swore to defende suche lyberties: yet oughte they not to kepe theyr othes, but to breake thē. For almoche as they are vnryght and clene agaynst goddes ordinaunce and euen but cruell oppressyon, contrary vnto brotherly loue and charyte. Moreouer the spirituall officer oughte to punysshe no synne, but and yf any synne breake out the kynge is ordayned to punisshe it and they not: but to preache and exorte them to feare god and that they synne not.

Unlawfull othes oughte to be broken & maye without dispensacion.

And let the kynges put downe some of theyr tyranny/and turne some vnto a comen welthe. If the tenthe parte of suche tyrranny were geuen the kynge yerely and layde vp in the shyre townes agaynst the realme had nede/what wold it grow to in certayne yeres? Moreouer one kynge, one lawe, is goddes ordinaunce in euery realme. Therfore oughte not the kynge to sofre them to haue a seuerall lawe by thē selues, and to drawe his subiectes thether. It is not mete, wyll they saye that a spirituall man shulde be iudged of a worldely or a temporall man. Oh abhomynacion: se howe they deuyde and seperate them selues? If the laye man be of the worlde, so is he not of god. If he beleue in Chryste, then is he a membre of Chryste / Chrystes brother / Chrystes flesshe / Chrystes

The kynge onely oughte to punysshe synne I mene that is brokē forth/the hert must remayne to god.

The spirite pertayneth vnto the spirituall

Christes blode/Christes spouse/coheyre with Christ and hathe his spirite in ernest,and is also spiritual. If they wolde robbe vs of the spirite of god, why shulde they feare to robbe vs of worldly goodes? Be cause thou arte put in office to preache goddes worde, arte thou therfore no more one of the bretherne? is the Mayre of London no more one of the cytie,because he is the chefe officer? is the kynge no more of the realme because he is heed therof. The kynge is in the rowme of god/& his lawe is goddes lawe,and no thynge but the lawe of nature and naturall equite whiche god graued in the hertes of men. yet Antichriste is to good to be iudged by the lawe of god,he muste haue a newe of his owne makynge. It were mete verely that they wente to no lawe at all. No more nedeth they,yf they wolde studye to preache goddes worde trewly and be content with suffycyente and to be lyke one of theyr brethren.

The kynges lawe is gods lawe.

If any questyon arose aboute the faythe or of the scrypture, that let them iudge by the manyfeste and open scryptures,not excludynge the laye men. For there are many founde amonge the laye men whiche are as wyse as the officers. Or elles when the offycers dyeth / howe coulde we put a nother in the rowme? Wylte thou so teache, twenty,thyrty, fourty,or fyfty yeres,that no man shall haue knowlage or iudgemēt in goddes worde saue thou only? Is it not a shame that we Chrysten come so ofte to churche in vayne,when he of foure score yeres olde knoweth no more then he that was borne yester daye.

Howe men ought to iudge questiōs of the scrypture.

we come ofte to scole. But are neuer taught.

More

Kiges ought to ꝛs what they do and not to beleue the byſchopes namely ſeyng theyꝛ lyuynge is ſo ſoꝛe ſuſpecte.

Woꝛe ouer when the ſpirituall officers haue excommunicate any man oꝛ haue condemned any opinion foꝛ hereſy: Let not the kynge noꝛ tempoꝛall officers punyſſhe and ſley by and by at theyꝛ cõmaundement. But let them loke on goddes woꝛde, & compare theyꝛ iudgemẽt vnto the ſcrypture, and ſe whether it be ryght oꝛ no, and not beleue thẽ at the fyꝛſte choppe what ſoeuer they ſaye namely in thynges ẏ pertayneth vnto theyꝛ owne auctoꝛites and power. Foꝛ no man is a ryghte iudge in his owne cauſe.

It perteineth vnto all men to knowe the ſcryptures.

Why dothe Chꝛyſte commaunde the ſcrypture to be pꝛeached vnto all creatures, but that it pertayneth vnto all men to knowe them? Chꝛyſte referreth hym ſelfe vnto the ſcryptures Johñ. v. And in the. xi. chapitre of Mathew, vnto the queſtion of Johñ Baptiſtes diſciples he anſwered. The blynde ſe, ẏ lepers are cleſed, the deed aryſe agayne. &c. meanynge that yf I do the woꝛkes whiche are pꝛopheſied ẏ Chꝛyſt ſhulde do when he cometh, why doubte ye whether I be he oꝛ no, as who ſhulde ſaye, are the ſcrypture whether I be Chꝛiſte oꝛ no and not my ſelfe. Howe happeneth it then that our pꝛelates wyll not come to the lyghte alſo that we may ſe whether theyꝛ woꝛkes be wꝛought in god oꝛ no? Why feare they to let the laye men ſe what they do? Why make they all theyꝛ examinaciõs in derkenes? Why exampyne they not theyꝛ cauſes of hereſie openly, as the laye men do theyꝛ fellons & moꝛtherers? Wherfoꝛe dyd chꝛyſt and his apoſtles alſo warne vs ſo diligently of Antychꝛiſte and of falſe pꝛophetes that ſhulde come? Becauſe that we ſhulde ſlombꝛe oꝛ ſlepe careleſſe/oꝛ rather that we ſhulde loke in the lyght of the ſcryp-

ture

ture with all diligence to spye them whē they came, and not to sofre our selues to be dyscepued and led out of the waye: John byddeth iudge the spirites. Wherby shall we iudge them but by the scrypture: Howe shalte thou knowe whether the prophet be trewe or false, or whether he spake goddes worde or of his owne heed yf thou wylt not se the scryptures: Why sayd Dauyd in the seconde psalme be lerned ye that iudge the erthe lest the lorde be angry with you and ye perysshe from the ryght waye:

Be lerned ye that iudge the erthe.

A terrible warnynge verely: yea and loke on the stories wel and thou shalte fynde very fewe kynges syns the begynnynge of the world that haue not perysshed from the ryght waye/and that because they wolde not be lerned.

The Emperour and kynges are no thynge now a dayes but euen hangmen vnto the pope and bysshoppes, to kyll whosoeuer they condemne, without any more a do, as pylate was vnto the scrybes and pharises and the hye bysshoppes to hange Chryste. For as those prelates answere Pylate (when he axed what he had done) yf he were not an euyll doer we wolde not haue broughte hym vnto the. As who shulde saye, we are to holy to do any thynge amysse, thou mayst beleue vs well ynoughe: yea & his blode on our hedes/ sayd they, kyll hym hardely, we wyll bere the charge, our soules for thyne: we haue also a lawe by whiche he oughte to dye, for he calleth hym selfe gods sone. Euen so saye our prelates, he ought to dye by our lawes, he speketh agaynst the churche. And your grace is sworne to defende the lyberties and ordinaunces of the churche, and to mayntayne

The kynges are become Antichristes hangmen.

our

oure moste holy fathers auctozite, oure soules foz yours, ye shall do a meritozious dede therin. Neuer theleſſe as Pilate escaped not the iudgement of god, euen so is it to be feared leſt our tempozall powers shall not. Wherfoze be lerned ye that iudge the erth leſt the lozde be angry with you and ye perysshe frō the ryght waye.

Be lerned ye that iudge the erthe.

Who slewe the pzophetes? who slewe Chzyste? Who slewe his apostles? who the marters and all the ryghtouse that euer were slayne? The kynges & the tempozall swerde at the requeſt of the false pzophetes. They deserued suche mozther to do and to haue theyz parte with the ypocrites because they wolde not be lerned and se the trouthe them selues. Wherfoze sofered the pzophetes? because they rebuked the ypocrytes whiche begyled the wozlde and namely pzynces and rulers, and taughte thē to put theyz trust in thynges of vanyte and not in goddes wozde. And taughte them to do suche dedes of mercy as were pzofitable vnto no man, but vnto ỹ false pzophetes them selues onely/makynge marchaundyse of goddes wozde. Wherfoze slewe they Chzyste euen foz rebukynge the ypocrites, because he sayde/ wo be to you scribes and phariseſ ypocrites / foz ye shet vp the kyngdome of heuen befoze men. Math. xxii. that is/as it is wziten Luke. xi. ye haue taken a waye the keye of knowlage. The law of god which is the keye wherwith men bynde, and the pzomyses whiche are the keyes wherwith men louse, haue our ypocrytes also taken awaye. They wyll sofre no mā to know goddes wozde but burne it and make herese of it: yea and because the people begynne to smell theyz

who slew the pzophetes.

Why were the pzophetes slayne.

What dedes of mercy tech the ypocrites.

Why slew they chzyste.

The keyes.

theyr falsshed they make it treason to the kynge and breakynge of the kynges peace to haue so moche as theyr pater noster in englysshe. And in stede of goddes lawe they bynde with theyr owne lawe. And in stede of goddes promyses they lose and iustifie with pardons and ceremonyes whiche they them selues haue ymagined for theyr owne profite. They preach it were better for the to eate flesshe on good frydaye then to hate thy neyghboure: but let any man eate flesshe but on a saterdaye or breake any other tradicion of theyrs, and he shal be bounde and not losed, tyll he haue payde the vttermost ferthynge / outher with shame most vyle, or deth most cruell / but hate thy neyghboure as moche as thou wylte and thou shalte haue no rebuke of them / yea robbe hym, mother hym, and the come to them and welcome. They haue a sanctuary for the, to saue the, yea and a necke uerse, if ỹ canst rede but a lytle latenly thoughe it be neuer so sorysly / so that thou be redy to receyue the beastes marke. They care for no vnderstandynge, it is ynoughe, yf thou canst rolle vp a payre of matenses, or an euẽsonge, and mũmell a fewe ceremonies. And because they be rebuked, this they rage. Be lerned therfore ye that iudge the worlde lest god be angry with you and ye perysshe from the ryght waye.

Christe is a traytour and a breker of the the kynges peace.

How the ypocrytes bynde and lose.

Be lerned ye that iudge the erth.

Wo be to you scrybes and phareses ypocrytes / sayth Chrysste, Math. xxiii. for ye deuoure wedowes houses vnder a coloure of longe prayer. Our ypocrytes robbe not the wedowes onely: but knyght, squyer, lorde, duke, kynge, and emperour, and euen the whole worlde vnder the same colour: teachynge the people to truste in theyr prayers & not in Chryst for

For rebukinge this was christe slayne / & for the same cause are we persecuted.

for whose sake god hathe forgeuen all the synne of the whole world, vnto as many as repente & beleue. They feare them with purgatory and promyse to praye perpetually, lest the londes shuld euer returne home agayne vnto the ryght heyres. What haste ȳ bought with robbynge thy heyres or with geuynge the ypocrites that which thou robbest of other men? Perpetuall prayer? yea perpetuall payne. For they appoynte the no tyme of delyueraũce, theyr prayers are so myghtie. The pope for mony can empty purgatory when he wyll. It is very purgatory. For it purgeth and maketh clene ryddaunce: yea it is hell. For it deuoureth all thynges. His fatherhode sendeth them to heuen with scala celi: that is, with a ladder, to scale the walles. For by the doze Chryste wyll not let them come in. That doze haue they stopped vp, and that bycause ye shulde bye ladders of them. For some they praye dayly whiche gaue them perpetuites, & yet make sayntes of them receyuynge offerynges in theyr names and teachynge other to praye to them. None of them also whiche taketh vpon them to saue other with theyr prayers trusteth to be saued therby them selues, but hyre other to praye for them.

They be not a litle afrayd of purgatory that makeper petuities.

why it is called purgatory

Scala celi.

The doze is stopped vp ye muste clyme & scale the walles.

Some are prayed for & prayed to also

The craftie that helpeth other / helpeth not his owne mayster

Moyse taketh recorde of god ȳ he toke not of any of ȳ people so moch as an asse, neyther vexed any of them. Numeri. xvi. Samuell in the fyrste boke of kynges the. xii. chapitre / axed al Israell whether he had taken any mannes ore or asse, or had vexed any man, or had taken any gyft or rewarde of any man. And all the people testifyed naye / yet these two both taught the people and also prayed for them asmoch

Prayer was not solde i the olde tyme.

as

as moche as aur prelates do. Peter.i. Petri.v. exhorte ỹ elders to take the ouersyght of Chrystes flocke not for fylthy lucre: but of a good wyl euen for loue Paul. Act.xx. taketh the prestes or elders to recorde that he had taught repentaunce, and fayth, and all the councell of god. And yet had desyred no mans golde, syluer, or vesture: but fed hym selfe with the labour of his handes. And yet these two taughte & prayed for the people as moche as our prelates do, with whome it goth after the cõmune sayenge, no peny no pater noster. Whiche prelates yet as they teache not but beate onely so wote they not what prayer meaneth.

Their prayer breaketh the great commaundmẽt of god. It is tyme that it were tyed vp therfore.

More ouer the lawe of loue whiche Christe lefte amonge vs/is to geue and not to receyue. What prayer is it then that thus robbeth all the worlde contrary to that great commaundemente whiche is in the ende of all commaundementes and in whiche all other are contayned. If men shulde contynue to bye prayer foure or fyue hũdred yeres more, as they haue done, there wolde not be a fote of grounde in chrystendome neyther any worldly thynge whiche they that wyll be called spirituall onely shulde not possesse. And thus all shulde be called spirituall.

The burdens of our spirituall lawyers.

Wo be to you lawyers, for ye lade men with burdens whiche they are not able to bere, and ye youre selues touche not the packes with one of your fyngers sayth Christe Luke.xi. Our lawyers verely haue laden vs a thousande tymes more. What spirituall kynred haue they made in baptym, to let matrimynie/besydes that they haue added certayne degrees vnto the lawe naturall for the same purpose.

What an vnbeareable burthen of chastite do they violently thrust on other mennes backes, and howe easely beare they it them selues? Howe sore a burthen? Howe cruell an hangman? Howe greuous a turmente? yea and howe paynefull an hell is this eare confessyon vnto mennes consciences? For the people are brought in belefe that without that they can not be saued. In somoch that some fast certayne dayes in the yere, and praye certayne superstycious prayers all theyr lyues longe/ that they maye not dye without confessyō. In peryll of deth, yf the preest be not by, the shypmen shryue them selues vnto the mast. If any be present, they runne then euery man into his eare but to goddes promyse fle they not: for they knowe them not. If any man haue a deethes wounde/ he cryeth immediatly for a preeste. If a mā dye without shrykte many take it for a sygne of damnacion. Many be reason of that false belefe dye in desperacion. Many for shame kepe backe of theyr cōfession. xx. xxx. yeres and thynke all the whyle that they be dampned. I knewe a poore woman with chylde whiche longed / and beynge ouercomen of her passion, eate flesshe on a frydaye/ whiche thynge she durste not confesse in the space of. xviii. yeres/ & thought all that whyle that she had byn dampned/ and yet synned she not at all. Is not this a sore burden that so wayeth downe the soule vnto the botom of hell? what shulde I saye? A great boke were not sufficiēt to reherse the snares which they haue layde to robbe men bothe of theyr goodes and also of the truste whiche they shulde haue in goddes worde.

Confessiō tormenteth the cōscience: robbeth the purs of mony/ and the soule of kaythe.

The scribes and pharises do all theyr workes

to be

to be sene of men. They set abrode theyr phylateries and make longe borders on theyr garmentes and loue to syt vppermost at feestes, & to haue the chefe seates in the synagoges/that is in the congregacyons or councels, and to be called raby, that is to say maysters sayth Chryste Math. xxiii. Beholde the dedes of our spiritualte, and howe many thousande fascions are amonge them to be knowen by: whiche as none is lyke a nother so loueth none a nother. For euery one of them supposeth that all other poll to faste and make to many captyues: yet to resyste Chryst, are they all agreed lest they shulde be al compelled to delyuer vp theyr prisoners to hym. Beholde the monsters howe they are disgised, with myters, croyses, and hattes, with crosses, pyllers, and pollares, & with thre crownes. What names haue they: my lorde pryour, my lorde abbot, my lorde byshop, my lorde Archbyshop, Cardinall and legate: yf it please your fatherhode, yf it please your lordeshyp, yf it please your grace, yf it lyke your holynes and innumerable such lyke. Beholde howe they are estemed, and howe hye they be crepte vp aboue all, not in to worldly seates onely: but in to the seate of god the hertes of men, where they syt aboue god hyselfe. For bothe they and what so euer they make of theyr owne hedes is more feared and dred, then god and his commaundementes. In them and theyr deseruynges put we more trust then in Chryste & his merites. To theyr promyses gyue we more fayth then to the promyses which god hath swore in Chrystes blode.

Wages or babies to be knowen by.

Glorious names.

How ar they estemed.

These ypocrites saye vnto the kynges and lor-

Kynges are downe: they can not goo lower.

des, these heretykes wolde haue vs downe fyrste, & then you, to make all commune. Naye ye ypocrytes and ryght heretykes approued by open scrypture, the kynges and lordes are downe all redy/and that so lowe that they can not go lower. ye treade them vnder your fete, and lede them captyue, and haue made them your bonde seruaũtes to wayte on your fylthy lustes, and to auenge your malyce on euery man, contrary vnto the ryghte of goddes worde. ye haue not onely robbed them of theyr lande, auctoryte, honoure, and due obedyence whiche ye owe vnto them, but also of theyr wyttes / so that they are not without vnderstandynge in goddes worde onely, but eue in worldly maters that pertayne vnto theyr offices, they are more then chyldren. ye bere them in hande what ye wyll, and haue brought them euen in case lyke vnto them which when they daunce naked in nettes, beleue they are inuysyble. We wolde haue them vp agayne and restored vnto the rowme and auctorite whiche god hathe geuen them / and wherof ye haue robbed them. And your unwarde falshed we do but vtter onely with the lyght of goddes worde, that your ypocrisy myght be sene. Be lerned therfore ye that iudge the worlde lest god be angrye with you and ye perysshe from the ryght waye.

Woo be to you scrybes and phareses ypocrytes. For ye make clene the vtter syde of the cuppe and of the platter, but within they are full of bryby and excesse saythe Chryste. Math. xxiii. Is that whiche our ypocrites eate and drynke and al theyr riotous excesse any other thynge saue robbery & that whiche they haue falsely goten with theyr lyenge doctryne?

Oure ypocrites lyue by theyfte.

Be

Be lerned therfore ye that iudge the worlde and cõpell them to make restytucion agayne.

ye blynde gydes sayth Christe, ye strayne out a gnat and swalow a camell. Math. xxiii. do not our blynd gydes also stomble at a strawe and lepe ouer a blocke, makynge narowe consciences at tryfles, & at maters of wayght none at all: yf any of them happen to swalowe his spitall, or any of the water wherwith he wassheth his mouthe or elles his face, or he go to masse, or touche the sacramẽt with his nose or yf the oste forget to breath on hym, or happen to handle it with any of his fyngers whiche are not anoynted, or saye Alleluya in stede of laus tibi domine, or Ite missa est in stede of Benedicamus domino or poure to moche wyne in the chalyce, or rede the gospell without lyghte, or make not his crosses a ryght / howe trymbleth he: howe feareth he: what an horryble synne is commytted: I crye god mercy, sayth he, and you my ghostly father. But to holde an whore, or an other mannes wyfe, to bye a benefyce, to set one realme at variaunce with a nother and to cause. xx. thousande men to dye on a daye is but a tryfle and a pastyme with them.

Conscientes that ar so narowe abouts traditiõs haue wyde mouthes aboute goddes cõmaundementes.

The Jewes bosteth them selues of Abraham. And Christe sayd vnto them. Johñ. viii. If ye were Abrahams chyldren ye wolde do the dedes of Abraham. Our ypocrytes boste them selues of the auctoryte of Peter and of Paule and the other apostles, clene contrary vnto the dedes & doctryne of Peter, Paule and of all the other apostles. Whiche bothe obeyed all worldly auctorite and power vsurpynge none to them selues / and taughte all other to feare

As the Jewes ar the chyldren of Abraham so ar the bysshops the successours of the apostles.

the kynges and rulers & to obeye them in all thiges not contrary to the commaundement of god, & not to resyste them, thoughe they take awaye lyfe and goodes wrongfully/but pacyently to obeye goddes vengaunce. This dyd our spiritualte neuer yet, nor taughte it. They taught not to feare god in his cō-maundementes, but to feare them in theyr tradicti-ons. In somoch that the euyll people whiche feare not to resyste a good kyng and to ryse agaynst him, dare not laye handes on one of them, neyther for de fylynge of wyfe doughter or very mother. When al men lose lyfe & londes, they remayne alwayes sure and in safty/and euer wynne somwhat. For who so euer conquereth other mennes landes vnryghtful-ly euer geueth them parte with them. To them is all thynge lawfull. In all councels and perlamen-tes are they the chefe. Without them maye no kyng be crowned/neyther vntyll he be swore to theyr ly berties. All secretes know they, euen ỹ very though tes of mennes hertes. By them all thynges are my-nystred. No kynge nor realme may throughe theyr falshed lyue in peace. To beleue they teache, not in Chryste but in them and theyr disgysed ypocrisie. And of them compell they all men to bye redempci-on and forgeuenes of synnes. The peoples synne they eate and therof ware fatte. The wyckeder the people are, the more prosperous is theyr commune welthe. If kynges and great men do amysse they must bylde abbayes and colleges/meane men bylde chauntryes/poore fynde trentals and brotherhedes and beggynge freres. Theyr owne heyres doo men disheret to endote them. All kynges are compelled

The spiritu-alte haue tau ghte to feare theyr tradicti-ons.

They wynne somwhat all wayes.

to

to submytte them selues to them. Rede the story of kynge Johñ, and of other kynges. They wyll haue theyr causes auenged thoughe hole realmes shulde therfore perysshe. Take frō them theyr dysgysynge, so are they not spirituall. Compare that they haue taught vs vnto ỹ scripture, so ar we without fayth. Chryste sayth Johñ. v. chapitre. howe can ye beleue whiche receyue glorie one of a nother. Yf they that seke to be glorious can haue no faythe, thē are our prelates faythlesse verely. And Johñ. vii. he sayth, he that speaketh of hym selfe, seketh his owne glory. Yf to seake glory and honoure be a sure token that a man speketh of his owne selfe and doth his owne message and not his maysters: then is the doctryne of our prelates of them selfe and not of god. Be lerned therfore ye that iudge ỹ erthe lest god be angry with you and ye perysshe from the ryght waye.

They that seke honoure haue no faith neyther can they do gods message.

Be lerned lest the ypocrytes bryng the wrathe of god vpon your hedes and compelle you to shede innocent blode: as they haue compelled your predecessours to sley the prophetes, to kyll Chryste & his apostles & all the ryghteous that sens were slayne. Goddes worde pertayneth vnto all men as it perteyneth vnto all seruaūtes to knowe theyr masters wyll and pleasure/and to all subiectes to knowe the lawes of theyr prynce. Let not the ypocrites do all thynge secretly. What reason is it that myne enemy shulde put me in pryson at his pleasure, and there dyet me and handle me as he lusteth, and iudge me hym selfe and that secretly/and condempne me by a lawe of his owne makynge, and then delyuer me to Pylate to morther me? Let goddes worde trye eue-

Be lerned.

Gods worde oughte al mē to knowe.

They doo all secretely.

Gods worde ought to iudge.

The ryght way to vnderstãde the scripture.

The kynges haue a iudge before whom my soule for yours helpeth not.

ry mannes doctryne, and whome soeuer goddes word prouyth vnclene let hym be taken for a leper. One scrypture wyll helpe to declare a nother. And the circumstaunces, that is to saye, the places that go before and after, wyll geue lyght vnto the mydle texte. And the open and manyfest scryptures wyll euer improue the false and wronge exposicion of the darker sentences. Let the tẽporall power to whome god hathe geuen the swerde to take vengaũce, loke or euer that they lepe, and se what they do. Let the causes be disputed before them, and let hym that is accused haue rowme to answere for hym selfe. The powers to whome god hathe cõmytted the swerde shall geue a countes for euery droppe of blode that is shed on the erthe. Then shall theyr ignoraunce not excuse thẽ nor the sayenge of the ypocrytes helpe them, my soule for yours, your grace shall do a meretorius dede/your grace ought not to here them it is an olde herelye condempned by the churche. The kynge ought to loke in the scrypture & se whether it were truly condempned or no. If he wyl punysshe it. If the kynge or his offycer for hym wyll sle me so ought the kynge and his offycer to iudge me. The kynge can not, but vnto his dampnacyon, lende his swerde to kyll whome he iudgeth not by his owne lawes. Let hym ỹ is accused stande on the one syde and the accuser on the other syde, and let the kynges iudge syt and iudge the cause, yf the kynge wyl kyll and not be a murtherer before god.

Preach what thou wilt but rebuke not ypocrisye.

Hereof maye ye se, not onely that our persecucyon is for the same cause that Chrystes was, and that we saye no thynge that Chryste sayd not/but also ỹ

all

all persecucion is onely for rebukynge of ypocrisie/ that is to say, of mans ryghtousnes & of hohy dedes whiche man hathe ymagined to please god and to be saued by, without goddes worde and besyde the testamente that god hath made in Chryst. If chryste had not rebuked the phareses because they taughte the people be to beleue in theyr traditions and holy nes, and in offerynges that came to theyr vauntage and that they taught the wydowes and them that had theyr frendes deed to beleue in theyr prayers, & that throughe theyr prayers the deed shulde be saued, and throughe that meanes robbed them both of theyr goodes and also of the testamente and promyses ỹ god had made to all that repented in chryst to com, he might haue be vncrucified vnto this day.

If saynt Paule also had not preached agaynste circumcision, that it iustified not, and that vowes, offerynges, and ceremonyes iustified not, and that ryghtousnes and forgeuenes of synnes came not by any deseruynge of our dedes but by faythe or beleuynge the promyses of god, and by the deseruynge and merites of Chryste onely/he myght haue lyued vnto this howre Lykewyse if we preached but agaynst pryde, couetousnes, lechery, extorcio, vsary, symony, & agaynst the euyll lyuynge both of the spiritualte as well as of the temporalte, & agaynst inclosynges, of parkes, reysynge of rente & fynes, & of the caryenge of wolle out of the realme, we myght endure lõge ynoue. But touch ỹ scab of ypocrisie or popeholynes & go aboute to vtt̃ their false doctrine wherw̃ they regne as gods i the hert & cõsciẽces of mẽ & rob thẽ, not of lãdes goods & auctorite only, but also of ỹ

testament

testamente of god and saluacion that is in Chryste: then helpeth the neyther goddes worde, nor yet yf thou dyddest myracles, but that thou art not an heretyke onely and hast the deuyll within the, but also a breaker of the kynges peace and a traytoure. But let vs retourne vnto our lyenge sygnes agayne.

The prelates are clothed in reed.

What sygnyfyeth that the prelates are so blody, and clothed in reed: that they be redy euery houre to sofre marterdyme for the testimonie of goddes worde. Is that also not a false sygne: when no man dare for them ones open hys mouthe to are a question of goddes worde because they are redy to burne hym.

Pollaxes.

What sygnyfye the pollaxes that are borne before hye legates a latere: what soeuer false sygne they make of them I care not: but of this I am sure that as the olde ypocrytes when they hadde slayne Chryste, set pollaxes to kepe hym in his sepulcre ꝑ he shulde not ryse agayne: euen so haue our ypocrites buried the testament that god made vnto vs in Christes blode, and to kepe it downe, that it ryse not agayne, is all theyr study: wherof these pollaxes are the very sygne.

Is not that shepherdes hoke the bysshops crose a false sygne: Is not that whyte rochet that the bysshoppes and chanons were so lyke a Nunne and so effemynatly, a false sygne: What other thynges are theyr sandals, gloues, myters, and all the whole pōpe of theyr dysgysynge, then false sygnes, in whiche Paule prophesyed that they shulde come: And as Chryste warned vs to be ware of wolues in lambes

skynnes

skynnes and bad vs loke rather vnto theyr frutes and dedes than to wonder at theyr dysgysynges. Runne throughout all our holy relygyõs, and thou shalte fynde them lykewyse all clothed in falshed.

Judge the tr by his frute not by his le ues.

¶ Of the sacramentes.

For asmoch as we be come to sygnes we wyl speake a worde or two of the sygnes whiche god hathe ordayned that is to saye, of the sacramentes whiche Chryste lefte amonge vs for our comforte/that we maye walke in lyghte and in trouthe, and in felynge of the powre of god. For he that walketh in the daye stombleth not/when cõtrary wyse he ỹ walketh in the nyghte stombleth Johñ. xi. And they that walke in derkenes wote not whether they go. Johñ. xii.

This worde sacramente is as moche to saye as an holy sygne, and representeth all waye some promyse of god. As in the olde testament god ordayned that the raynebowe shulde represente and sygnyfie vnto all men an othe that god sware to Noe and to all men after hym, that he wolde no more drowne the worlde throughe water.

Sacramẽtes are sygnes of gods ꝓmises.

¶ The sacrament of the body and blode of Chryste.

So the sacrament of the body & blode of Christ hathe a promyse annexed whiche the preeste shuld declare in the englysshe tonge. This is my body that is broken for you. This is my blode that is shed for many vnto the forgyuenesse of synnes

nes. This do in remembraunce of me sayth Chryst Luke. xxii. And. i. Corynth. xi. If whē thou seest the sacrament or eatest his body or drynkest his blode, thou haue this promyse fast in thyne herte (that his body was slayne and his blode shed for thy synnes) and beleuest it, so art thou saued and iustified therby. If not, so helpeth it the not thoughe thou herest a thousande masses in a daye, or thoughe thou doest no thynge alles al thy lyfe longe, then eate his body or drynke his blode: nomore then it shulde helpe the in a deed thurste to beholde a bushe at a tauerne doore, yf ỹ knewest not therby that there were wyne within to be solde.

The promyse whiche the sacrament preacheth iustifieth onely.

¶ Baptym.

BAptym hathe also his worde and promyse whiche the preest ought to teache the people and chrysten thē in the englysshe tonge/ and not to playe the popyngay with Credo saye ye, volo saye ye, and buptismum saye ye, for there ought to be no mummynge in suche a mater. The preest before he baptyseth axeth sayenge: beleuest thou in god the father almyghty, and in his sone Jesus Chryste, and in the holy ghost, & that the congregacion of Chryst is holy. And they saye yea. Thē the preest vpon this fayethe baptiseth the childe in the name of the father, and the sone, and the holy ghost, for the forgeuenes of synnes, as Peter sayth Act. ii.

The washynge without the worde helpeth not: but through the worde it purificth and clenseth vs. As thou redest Ephe. v. Howe Chryste clenseth the congregacion in the fountayne of water throughe the worde. The worde is the promyse that god hath

made

made. Nowe as a preacher in preachynge the worde of god saueth the herers that beleue, so dothe the wasshynge in that it preacheth and representeth vn to vs the promyse that god hathe made vnto vs in Chryst. The wasshynge preacheth vnto vs, that we are clensed with Chrystes blodeshedynge whiche was an offerynge and a satisfaccion for the synne of all that repent and beleue, consentynge and submyt tynge them selues vnto the wyll of god. The plungynge into the water signifieth that we dye and are buryed with Chryst as concernynge the olde lyfe of synne which is Adam. And the pullynge out agayn signifyeth that we ryse agayne with Chryste in a newe lyfe full of the holy ghost whiche shall teache vs and gyde vs, and worke the wyl of god in vs as thou seest Roma. vi.

Howe the sacramentes in stye.

¶ Of wedlocke.

MAtrimonie or wedlocke is a state or a degree ordayned of god and an office wherin the husbande serueth the wyfe and the wyfe the husbande. It was ordayned for a remedy and to encrease ỹ worlde, and for the man to helpe the woman, & the woman the man with all loue and kyndnes, & not to signifye any promyse that euer I herde or redde of in scrypture. Therfore ought it not to be called a sacrament. It hathe a promyse that we synne not in that state, yf a man receyue his wyfe as a gyfte geuē to hym of god, and the wyfe her husband lykewyse: as all maner meates and drynkes haue a promyse that we synne not, yf we vse them measurably with thankes geuynge. If they call matrymony a sacrament because the scrypture vseth the similitude of matrimonye

Matrimony was not ordeyned to signifie any promyse.

matrimonie to expresse the mariage or wedlocke ỹ is betwene vs and Chryst (For as a woman though she be neuer so poore, yet when she is maryed, is as ryche as her husbande: euen so when we repent and beleue the promyses of god in Chryste, thoughe we be neuer so poore synners, yet are as rych as Chryst, all his merites are ours with all that he hath) Ik for that cause they call it a sacramẽt: so wyl I muster de sede, leuen, a net, keyes, bread, water, and a thousãde other thynges whiche Chryste and the prophetes & all the scrypture vse, to expresse the kyngdome of heuen and goddes worde with all. They prayse wedlocke with theyr mouthe, & saye it is an holy thynge as it is verely: but had leuer be sanctified with an whore, then to come within that sentory.

If wedlocke be holye why had they leue haue whores then wyues.

Of order.

Subdeacon, deacon, preest, bysshop, cardinall, patriarch, and pope, be names of offices & seruces or shulde be, and not sacramentes. There is no promyse coupled therwith. If they mynystre theyr offices trewly, it is a sygne that chrystes spirite is in them, yf not, that the deuyll is in them. Are these all sacramentes, or whiche one of them? Or what thynge in thẽ is that holy sygne or sacrament? The shaupnge or the anoyntynge? What also is the promyse that is signified therby? But what wordes pryncteth in thẽ that character, that spirituall seale? O dremers and naturall beastes without the seale of the spirite of god: but sealed with the marke of the beaste and with cancred consciences.

Character.

There

There is a worde called in latyne sacerdos in greke hiereꝰ, in hebrue cohan / that is a minister an officer, a sacrificer or a preest / as Aaron was a preest and sacrificed for the people, and was a mediator betwene god and them. And in the englysshe shulde it haue had some other name than preest. But Antychryste hath deceyued vs with vnknowen & straũge termes, to bryng vs in to confusyon and superstici ous blyndnes. Of that maner is Chryste a preest for euer and all we preestes throughe hym and nede no more of any suche preest on erthe to be a meane for vs vnto god. For Chryste hathe brought vs all in into the inner temple within the vayle or forehange inge, and vnto the mercy stole of god. And hath coupled vs vnto god, where we offre euery mã for hym selfe the desyres and peticions of his herte, and sacrifice and kyll the lustes and appetites of his flesshe with prayer, fastynge, and al maner godly lyuynge. Sacerdos.

Another word is there i greke called presbiter / in laten, senior, in englysshe, an elder, and is nothynge but an officer to teache, and not to be a mediator betwene god and vs. This nede no anoyntynge of man. They of the olde testament were anoynted wt oyle, to signifie the anoyntynge of Chryste and of vs throughe Christ with the holy ghost. This wyse is no man preest but he ẏ is chosen, saue as in tyme of necessite euery person chrysteneth so maye euery man teache his wyfe and householde, and the wyfe her chyldren. So in tyme of nede yf I se my brother synne I maye betwene hym and me rebuke hym & dampne his dede by the lawe of god. And maye also conforte them that are in dyspayre with the promy- Presbiter.

Preestes now oughte not to be annoynted with oyle.

ses

ses of god, and saue them yf they beleue.

The office of a preest.

By a preest then in the new testament vndestãde nothynge but an elder to teache the yonger and to bringe them vnto the full knowlage and vnderstãdynge of Christe, and to ministre sacramẽtes which Christe ordayned, whiche is also nothynge but to preache Christes promyses. And by them that geue all their study to quenche the lyghte of trouthe, and to holde the people in derkenes, vnderstãde the disciples of Sathan and messangers of Antichriste/ what so euer names they haue, or what soeuer they call them selues. And as concernynge that our spiritualte (as they wylbe called) make them selues holyer then the laye people and take so great landes & goodes to praye for them/ & promyse them pardons and forgyuenes of synnes, or absolucion, without preachynge of Christes promyses, is falsheed and the worckynge of Antichryste and (as I haue sayde) the rauenynge of those wolues whiche Paule (Act. xx.) prophesied, shulde come after his departynge not sparynge ỏ flocke. Their doctryne is that marchaundyse wherof Peter speaketh sayenge: through couetousnes shall they with fayned wordes make marchaundyse of you. ii. Pe. ii. And their reasons wherwith they proue their doctryne are (as saythe Paule. i. Timo. vi.) superfluous disputynges, argu

They wyll be holier but the yr deades be not holy at al

ynges or braulynges of men with corrupte myndes and destitute of trouthe, whiche thynke that lucre is godlynes. But Christe saythe Math. vii. by their frutes shalte thou knowe them/ that is by their fylthy couetousnes and shameleese ambicion, & dronkẽ desyre of honoure, contrary vnto the example and doctryne

Cõpare their deades to the doctryne & deades of christ & of his apostles and iudge their frutes.

doctryne of Chryst and of his apostles. Christ sayde to Peter, the laste chapter of Johñ. Fede my shepe, and not shere thy flocke. And Peter sayth. i. Petri. v Not beynge lordes ouer the parysshes: but these shere and are become lordes. Paule sayth. ii. Cozin. ii. Not that we be lordes ouer your faythe: but these wyll be lordes and cõpell vs to beleue what soeuer they lust, without any wytnesse of scrypture, yea clene contrary to the scrypture, when the open texte rebuketh it. Paule saythe, it is better to geue then receyue. Act. xx. But these do nothynge in the worlde but laye snares to ketch and receyue what soeuer cometh/as it were the gappynge mouth of hell. And. ii. Cozinth. xii. I seke not yours but you: but these seke not you to Chryste but yours to thẽ selues, and ther fore lest theyr dedes shuld be rebuked wyll not come at the lyghte.

Neuertheless the truth is that we are all equally beloued in Chryste, and god hath swozne to all indifferently. Accordynge therfore as euery man beleueth goddes promyses longeth for them and is diligent to praye vnto god to fulfyll thẽ so is his prayer herde, and as good is the prayer of a cobler, as of a Cardinall, and of a bocher, as a bisshop, and the blessynge of a baker that knoweth ỹ trouthe, is as good as the blessynge of our moste holy father the pope. And By blessynge vnderstande not the waggynge of the popes or Bisshoppes hande ouer thyne heed, but prayer as when we saye god make the a good man/Christe put his spirite in the, or geue the grace and powre to walke in the truthe and to folowe his commaundementes. ꝛc. As Rebeccaes frendes bles-

what blessinge meaneth.

sed her whē she deperted. Gene. xxiiii. saienge. Thou arte our syster: growe vnto thousande thousandes and thy sede possesse the yates of their enemyes. And as Isaac blessed Jacob Gene. xxvii. sayenge. God geue the of the dewe of heuē and of the fatnes of the erthe abundaunce of corne, wyne and oyle. &c. And Gene. xxviii. Almyghty god blesse the and make the growe/and multiply the, that thou mayst be a great multitude of people and geue to the and to thy sede after the the blessynge of Abraham, that thou mayst possesse the londe wherin thou art a straūget which he promysed to thy graundfather and such lyke.

Last of all one synguler doute they haue, what maketh the preest, the anoyntynge or puttynge on of the hondes or what other cerimonie or what wordes. Aboute whiche they braule and scolde one redy to teare out a nothers throte. One sayth this and a nother that, but can not agre. Neyther can any of them make so stronge a reason whiche a nother can not improue. For they are all out of the waye and without the spirite of god to iudge spirituall thynges. Howbeit to this I answere, that when Christe called. xii. vp in to the mountayne and chose them, then immediatly without any annoyntynge or ceremony were they his apostles/that is to wete, ministres chosen to be sent to preache his testament vnto all the whole world. And after the resurrection whē he had opened their wyttes and geuen them knowlage to vnderstande the secretes of his testament, & howe to bynde and lose, and what he wolde haue them to do in all thynges/then he sent them forthe with a commaundement to preache and bynde the

vnbeleuynge

vnbeleuynge that contynue in synne, and to lose the beleuynge that repente. And that commaundement or charge made them bysshoppes, preestes, popes & all thynge. If they saye that Chryst made them preestes at his maundy or last soper when he sayde, doo this in the remembraunce of me. I answere though the apostles wyst not then what he ment, yet I wyll not stryue nor say that agaynst. Neuer the later the commaundement and the charge whiche he gaue them made them preestes.

The cõmaũdemente maketh preestes.

And, Actes the syxte, when Mathias was chosen by lotte, it is not to be douted but that the apostles, after theyr commune maner, prayed for hym ỹ god wolde geue hym grace to mynystre his office truly and put theyr handes on hym, and exhorted hi and gaue hym charge to be diligent and faythfull, & then was he as great as the best. And Act. vi, when the disciples that beleued had chosen. vi. Deacons to mynystre to the wydowes, the apostles prayed & put theyr handes on them and admytted them with out more ado. Theyr puttynge on of handes was not after the maner of the dombe blessynge of oure holy bysshoppes with two fyngers: but they spake vnto them and tolde them theyr dutie, and gaue thẽ a charge and warned them to be faythfull in the lordes busynes: as we chose temporall officers and rede theyr dutie to them, and they promyse to be fayth full mynystres and then are admytted. Neyther is there any other maner or ceremony at all requyred in makynge of our spirituall officers, then to chose an able persone, and then to reherse hym his dutte & geue hym his charge & so to put hym in his rowme.

Puttynge on of handes.

And as for that other solempne doute, as they call it, whether Judas was a preest or no/I care not what he then was: but of this I as sure, that he is nowe not onely preest, but also bysshop, Cardinall and pope.

what Judas is nowe.

Penaunce.

Penaunce is a worde of theyr owne forgynge to disceyue vs withal, as many other are. In the scrypture we fynde penitentia repentaunce. Agite penitenciam, do repent. Peniteat vos, let it repēte you. Metanoyte in greke/forthynke ye, or let it forthynke you. Of repentaunce they haue made penaūce, to blynde the people and to make them thynke ỹ they must take payne & do some holy dedes to make satisfaccion for theyr synnes/namely suche as they enioyē them. As thou mayst se in the cronycles, whē great kynges and tyrauntes (whiche with violence of swerde cōquered other kynges landes & stewe all that came to hande) came to them selues and had cō science of theyr wycked dedes/then the bysshoppes coupled them, not to Chryste: but vnto the pope and preached the pope vnto them/and made thē to submitte them selues and also theyr realmes vnto the holy father the pope and to take penaunce, as they call it, that is to saye, suche iniunccions as the pope and bysshoppes wolde commaunde them to do/to bylde abbays, to endote them with lyuelode, to be prayed fore for euer: and to geue them exemptions and preuelege and licens to do what thy lust vnpunysshed.

A poynte of practyse.

enioyne/

Repentaunce gothe before faythe and prepareth the waye to Chryste and to the promyses. For christ cometh not, but vnto them that se theyr synnes in the

Repentaunce

the lawe and repente. Repentaunce that is to saye, this mournynge and sorowe of the herte lasteth all our lyues longe. For we synde our selues all our lyues longe to weake for goddes lawe, and therfore sorowe and mourne longynge for strength. Repentaunce is no sacramente: as faythe, hope, loue, and knowlagynge of a mannes synnes are not to be called sacramentes. For they are spirituall and inuisible. Nowe must a sacramente be an outwarde signe that may be sene, to signifie, to represent and to put a man in remembraunce of some spirituall promyse whiche can not be sene but by faythe onely. Repentaunce and all the good dedes whiche accompanie repentaunce to sle the lustes of the flesshe are sygnyfyed by baptym. For Paule sayth Roma. vi. (as it is aboue rehersed). Remembre ye not (sayth he) that all we whiche are baptised in the name of Chryste Jesus, are baptised to dye with hym? we are buryed with hym in baptym for to dye, that is, to kyll the lustes and the rebellyon whiche remaynyth in the flesshe. And after that he sayth, ye are deed as concernynge synne, but lyue vnto god throughe Jesus Chryste our lorde. If thou loke on the profession of our hertes and on the spirite and forgeuenes which we haue receyued throughe Chrystes merites, we are full deed: but yf thou loke on the rebellion of the flesshe we do but begynne to dye and to be baptised that is, to drounde and quenche the lustes, and are full baptised at the last mynute of dethe. And as concernynge the worckynge of the spirite we begynne to lyue and growe euery daye more and more bothe in knowlage and also in godly lyuynge, accordynge

Repentaunce is signified by baptym.

as the lustes abate. As a chylde receyueth the full soule at ỹ fyrst daye, yet groweth dayly in the operacions and wozkes therof.

¶ Of confession.

One cõfessiõ is to knowlage where in thou puttest thy truste.

Confession is diuers. One foloweth true fayth inseperably. And is the cõfessynge & knowlagynge with the mouthe, wher in we put our truste and confidence. As when we saye our Credo: confessynge that we truste in god the father almyghty and in his truth and promyses: and in his sone Jesus oure lozde, and in his merytes and deseruynges: and in the holy ghost/& in his powze, assistence and gydynge. This confessyon is necessary vnto all men that wylbe saued. Foz Chryste sayth Mathew. x. he that denyeth me befoze men hym wyll I denye befoze my father that is in heuen. And of this confessyon saythe the holy Apostle Paule in the. x. chapter. The beleue of the herte iustifieth: and to knowlage with the mouthe maketh a man safe. This is a wonderfull texte foz our philosophers oz rather sophisters, our wozldly wyse, enemyes to the wysdome of god, our depe and profounde welles without water, our cloudes without moysture of rayne/that is to saye, naturall soules without the spirite of god and felynge of godly thynges. To iustifie and to make safe are bothe one thynge. And to confesse with the mouthe is a good wozke and the frute of a trewe faythe, as all other wozkes are.

If thou repente and beleue the promyses then goddes truthe iustifieth the, that is, fozgeueth the thy synnes and sealethe the with his holy spirite & maketh

maketh the heyre of euerlastynge lyfe throughe christes deseruynges. Nowe yf thou haue true faythe so seyst thou the excedynge and infynyte loue and mercy which god hathe shewed the frely in Chryst: then must thou nedes loue agayne: and loue can not but compell the to worke and boldly to confesse & knowlage thy lorde chryst and the truste which thou hast in his worde. And this knowlage maketh the safe/ that is, declareth that thou art safe all redy, and certyfyeth thyne herte & maketh the fele that thy faythe is rycht, and that goddes spirite is in the, as all other good workes do. For yf when it comethe vnto the poynte, thou haue no lust to worke nor powre to confesse/ howe coudest thou presume to thynke that goddes spirite were in the?

If when tirrites oppose the thou haue power to cõfesse then art thou sure that thou arte saue.

Another confession is there whiche gothe before faythe and accompanyeth repentaunce. For who so euer repenteth dothe knowlage his synnes in his herte. And who soeuer dothe knowlage his synnes receyueth forgeuenes (as saythe John in the fyrste of his fyrste Pistle) If we knowlage our synnes he is faythfull and iuste to forgeue vs our synnes and to clense vs from all vnryghtousnes/ that is, because hath promysed, he must for his truthes sake do it. This cõfession is necessarye all our lyues longe, as is repentaunce. And as thou vnderstandest of repẽtaunce, so vnderstande of this cõfession for it is lyke wyse included in the sacrament of baptym. For we alwayes repente and alwayes knowlage or confesse our synnes vnto god/ and yet dyspayre not: but remembre ỹ we are washed in Chystes blode whiche thynge our baptym dothe represent and, sygnifie

Another confession is to knowlege the synnes in thy hert vnto god

Shrifte.

vnto vs. Shrifte in the eare is verely a worke of Sathan, and that the falsest that euer was wrought and that moste hathe deuoured the faythe. It began amonge the grekes & was not as it is nowe to reken all a mannes synnes in the preestes eare: but to axe councell of suche doutes as men had/as thou mayste se in saynt Hierom & in other autours. Neyther wente they to preestes onely whiche were very fewe at that tyme, no more then preached the word of god, for this so great vauntage in so many masses sayenge was not yet founde: but wente indyfferently, where they sawe a good & a lerned man. And for because of a lytle knauery whiche a deacon at Constantynopyll played throughe confessyon w̄ one of the chefe wyues of ỹ cytie it was layd downe agayne. But we Antichrystes posicssiō, ỹ more knauery we se growe therfore dayly, the more we stablysshe it. A chrysten man is a spirituall thynge and hath goddes worde in his herte, and goddes spirite to certife hym of all thynge. He is not boūde to com to any eare. And as for the reasons which they make are but persuasions of mannes wysdome. Fyrste as pertaynynge vnto the keyes & maner of byndynge and losynge is ynough aboue rehersed and in other places. Thou mayst also se howe the apostles vsed them in the actes and in Pauls pistles, howe at the preachynge of faythe the spirite came and certified theyr hertes that they were iustified throughe beleuynge the promyses.

Shrifte was put down for knauery amōge the grekes But is stablisshed therby amonge vs.

Howe a man shall knowe that his synnes are forgeuen.

When a man feleth that his herte consenteth vnto the lawe of god, and felethe hym selfe meke, pacient, curtouse, and mercyfull to his neyghboure, alte

red

red and fascioned lyke vnto Chryste, why shulde he doute but that god hathe forgyuen hym and chosen hym and put his spirite in hym, thoughe he neuer cromme his synne in to the preestes eare?

Blyndereason is theyr gyde and not gods spirite.

One blynde reason haue they sayenge. How shal the preest vnbynde, loose, & forgeue the synne which he knoweth not? Howe dyd the apostles? The scrypture forsake they and runne vnto theyr bylnde reasons and drawe the scrypture vnto a carnall purpose. When I haue tolde the in thyne eare all that I haue done my lyfe longe, in ordre and with all circumstances after the shamefulest maner, what canst thou do more thē preache me the promyses sayeng. If thou repente & beleue/goddes truthe shall saue the for Chrystes sake? Thou seest not myne herte, ỹ knowest not whether I repente or no, neyther whether I consente to the lawe, that it is holy ryghtous and good. Moreouer whether I beleue the promyses or no, is also vnknowen to the. If thou preache the law & the promyses (as the apostle dyd) so shuld they that god hathe chosen repente and beleue and be saued: euen nowe as well as then. Howbeit Antichryste muste knowe all secretes to stablesshe his kyngdome, and to worke his mysteries withall.

Lerne to knowe them for they are verely lepers in theyr hartes.

They bryng also for them the story of the. x. lepers/whiche is wrytē in the. xvii. chapitre of Luke. Here marke theyr falshed and lerne to knowe them for euer. The fourtene sondaye after the feast of the Trinite ỹ begynnynge of the. viii. lesson is the sayde gospell, and the. viii. and the. ix. lessons with the rest of the seuenth is the exposicion of Bede vpon ỹ sayd gospell. Nowhere sayth Bede, of all that Chryst healed

of what

of what soeuer dysease it were, he sent none vnto the preestes but the lepers. And by the lepers enterpreteth folowers of false doctryne onely, whiche the spirituall officers and lerned men of the congregacion oughte to examyne, and rebuke theyr lernynge with goddes worde, and to warne the congregacion to be ware of them. Whiche, yf they were afterwarde healed by the grace of Chryste, oughte to come before the congregacion and there openly confesse theyr trewe faythe.

But all other vices (saythe he) dothe god heale wtin in the cõscience. Thoughe they this wyse rede at matens, yet at hye masse, yf they haue any sermon at all, they be clene contrary vnto this open truthe. Nouther are they ashamed at all. For why they walke all together in darkenes.

¶ Of contricion.

Contricion and repentaunce are bothe one and nothynge elles but a sorowfull and a mournynge herte. And because ỳ god hath promysed mercy vnto a contryte herte, that is, to a sorowfull and repentynge herte, they to begyle goddes worde and to stablysshe theyr wycked tradicion, haue fayned that newe worde attricion: sayenge thou canst not knowe whether thy sorowe or repẽtaunce be cõtricion or attricion, excepte thou be shryeuen. When thou arte shryeuen, then is it trewe contricion. Oh fory phareisay, that is thy leuen, of whiche Chryste so diligently bade vs beware. Mat. vi. And the very propheſie of Peter throughe couetousnes with fayned wordes shall they make marchaundyse of you. ii. Petri. ii. with suche gloses corrupte

Attriciõ is of the leuẽ of the phareses.

rupte they gods worde to syt in the consciences of ỹ people, to lede them captiue, and to make a praye of them: byenge & selynge theyr synnes, to satisfie theyr vncaciable couetousnes. Neuertheless the truth is, when any man hathe trespased agaynste god. If he repente and knowlage his trespasse, god promyseth hym forgeuenes without eare chryste,

If he that haue offended his neyghboure repente and knowlage his faute arynge forgeuenes, yf his neyghbour forgyue him, god forgeueth hym also by his holy promyse. Mat. xviii. Lykewyse yf he that synneth openly, when he is openly rebuked, repente and turne, then yf the cõgregaciõ forgyue hym god forgeueth hym. And so forthe who soeuer repenteth & whẽ he is rebuked knowlage his faute is forgeuẽ.

He also that douteth or hathe his conscience tangled/ought to open his mynde vnto some faythfull brother that is lerned, and he shall geue hym faythfull councell to helpe hym with all.

To whome a mã trespaseth vnto hym he ought to confesse. But to confesse my selfe vnto the, oh Antichryst whom I haue not offended, am I not boũd,

whom a man offẽdeth to hi muste he confesse.

They of the olde law had no cõfession in the eare. Neyther the apostles nor they ỹ folowed many hundred yeres after knew of any such wisperinge, wher by thẽ was their attriciõ turned vnto cõtricion: yea why ar we which christ came to lose more boũde thẽ the Iewes: yea & why ar we more bound wout scripture: For christe came not to make vs more bonde/ but to lose vs & to make a thousand thiges no synne which before were synne, & ar now becõ synne agayne. He lefte no other lawe w̃ vs but the law of loue.

He

He loſed vs not from Moyſes to bynde vs vnto Antichryſtes eare. God had not tyed Chryſte vnto Antichryſtes eare neyther hathe poured all his mercy in thether for it hath no recorde in the olde teſtamēt that Antychryſtes ere ſhulde be Propiciatorium/that is to wete goddes mercyſtole/ and that god ſhulde crepe in to ſo narowe a hole, ſo ỹ he coude no where elles be founde. Neyther dyd god wryte his lawes, neyther yet his holy promyſes in Antichryſtes eare: but hathe grauen them with his holy ſpirite in the hertes of them that beleue / that they myghte haue them always redy at hande to be ſaued therby.

It hath no recorde in the ſcriptur that god ſhuld crepe in ? hyde hi ſelfe in Antichriſtis eare

Satiſfaccyon.

AS pertaynynge vnto ſatiſfaccion, this wyſe vnderſtande that he that loueth god hathe a cōmaundemente (as ſaynt Johñ ſaythe in the fourth chapitre of his fyrſte pyſtle) to loue his neyghbure alſo whome yf thou haue offended thou muſt make hym amendes or ſatiſfaccion, or at the leaſt waye yf thou be not able, axe hym forgyuenes, and yf he wyl haue mercy of god, he is bounde to forgeue the. If he wyll not: yet god forgeueth the, yf thou thus ſubmytte thy ſelfe. But vnto godwarde Chryſte is a perpetuall and an euerlaſtyng ſatiſfaccion for euermore.

Chriſte is an euerlaſtynge ſatiſfaccion.

As ofte as thou fayleſt throughe fraylete, repent and come agayne and thou arte ſafe and welcome/ as thou mayſte ſe by the ſimilitude of the ryotous ſone Luke. xv. If thou be lopē out of ſentuary come in agayne. If thou be fallen from the waye of truth come therto agayne and thou arte ſafe / yf thou be

gone

gone astraye come to the folde agayne and the sheperde Chryste shall saue the: yea and the aungels of heuen shall reioyse at thy comynge, so ferre it is of ỹ any man shall beate the or chyde the. If any Pharesey enuy the, grudge at the, or rayle vpon the, thy father shall make answere for the/as thou seest in the fore rehersed lykenes or parable. Who soeuer therfore is gone out of the waye by what soeuer chaunce it be, let hym come to his baptym agayne and vnto the profession therof and he shall be safe.

For thoughe the washynge of baptym be past, yet the powre therof/that is to saye, the word of god whiche baptym preacheth lasteth euer, and saueth euer. As Paule is past and gone, neuertheless the worde that Paule preached lasteth euer and saueth euer as many as come therto with a repentynge herte and a stedfast faythe. Baptim lasteth euer.

Hereby seest thou that when they make penaũce of repentaunce, and call it a sacramente, and deuyde it in to contricion, confession, and satisfaccion, they speake of theyr owne hedes and lye falsely.

Absolucion,

The absolucion also iustifieth no man from synne. For with ỹ herte do men beleue to be iustified with all, sayth Paule Roma. x. that is throughe faythe and beleuynge the promyses, are we iustified, as I haue suffycyently proued in other places wt the scripture. Faith (saythe Paule in the same place) cometh by heryng, that is to say, by the hearynge the preacher that is sent

sente from god and preacheth goddes promyses. Nowe when thou absolueste in latyne the vnlerned hereth not. For howe, saythe Paule. i. Corinth. xiiii. when thou blessest in an vnknowen tonge, shall the vnlerned say Amen vnto thy thankes geuynge? for he woteth not what thou sayste. So lyke wyse the laye wotteth not whether thou lose or bynde, or whether thou blesse or curse. In lyke maner is it yf the laye vnderstande latyne or thoughe the preest absolue in englysshe. For in his absolucion he reherseth no promyse of god: but speaketh his owne wordes sayenge. I by the auctorite of Peter and Paule absolue or loose the from all thy synnes. Thou sayst so, whiche arte but a lyenge man, and neuer more then nowe verely.

Thou sayst I forgyue the thy synnes, & the scripture sayth (Johñ the fyrste) that Chryste onely forgeueth and taketh away the synnes of the world. And Paule and Peter and all the apostles preache that all is forgeuen in Chryst & for Chrystes sake. Gods worde onely looseth and thou in preachynge that myghtest loose also and elles not.

¶ Who soeuer hathe eares let hym here, & let hym that hath eyes, se. If any man loue to be blynde, his blyndnes on his owne heed and not on myne.

Of byndynge and loosynge and of the popes auctorite or power.

They alledge for thé selues the sayenge of chryst to Peter Math. xvi. what soeuer thou byndest on erthe, it shalbe bounde, and what soeuer ỹ loosest, it shall be loosed / and so forthe. Lo saye they, what soeuer we bynde & what soeuer we loose here is no thynge excepted. And a nother texte saye they of Chryste in the laste of Mathewe. All power is geuen to

uen to me saythe Chryste, in heuen and in erthe: go therfore & preache. &c. Preachynge leaueth the pope out and saythe loo all power is geuen me in heuen and in erthe. And therupon taketh upon hym tem-porall power aboue kynge and emperoure/and ma-keth lawes and byndeth them. And lyke power ta-keth he ouer goddes lawes and dyspenseth with the at his luste, makynge no synne of that whiche god maketh synne, & maketh synne where god maketh none: yea and wypeth out goddes lawes cleane and maketh at his pleasure, and with hym is lawefull what he lusteth. He byndeth where god looseth, and looseth where god byndeth. He blesseth where god curseth and curseth where god blesseth. He taketh auctorite also to bynde & loose in purgatory. That permitte I vnto hi: for it is a creature of his owne makynge. He also bindeth the aungels. For we rede of Popes that haue commaunded the aungels to fette dyuers out of purgatory. Howbeit I am not yet certyfied whether they obeye or no.

The pope ca-legeth power not ouer man only but ouer god also.

Purgatori is the popes cre ature he may therfore be bolde there.

The ype byn deth the aun gels.

Understonde therfore that to bynde and to loose is to preache the lawe of god and the gospell or pro myses, as thou mayst se in the thyrde chapitre of the seconde pystle to the Corynthians. where Paule calleth the preachynge of the lawe the ministracyon of dethe and dampnacion/and the preachynge of ỹ promyses the ministrynge of the spirite & of rycht-ousenes. For when the lawe is preached all men are founde synners and therfore dampned: and whe the gospell and glad tydynges are preached, then are all that repente & belcue, founde ryghtous in chryst. And so expounde it all the olde doctours. Saynt Hierom

The true byn dinge and loo synge.

Saynt Hierō agaīst bisshopes & preestes

Hierom sayth vpō this texte/what soeuer thou byndest, the bisshoppes and preestes saythe he, for lacke of vnderstandynge, take a lytle presumpcion of the phareses vpon thē. And thynke that they haue auctorite to bynde innocentes and to loose the wycked/ whiche thynge our pope and bysshops do, For they saye the curse is to be feared, be it ryght or wronge. Thoughe thou haue not deserued yet yf the pope curse the thou arte in peryll of thy soule as they lye: yea and thoughe he be neuer so wrongfully cursed, he must be fayne to bye absolucion. But saynt Hierom sayth as the preest of the olde lawe made the lepers cleane or vncleane, so byndeth and vnbyndeth the preest of the newe lawe.

The curse is to be fered.

The ryghte maner of loosynge.

The preest there made no man a leper neyther clensed any man, but god: and the preest iudged only by Moyses lawe who was cleane and who was vncleane, when they were brought vnto hym.

So here we haue the lawe of god to iudge what is synne and what is not/and who is bounde and who is not. Moreouer yf any man haue synned, yet yf he repente and beleue the promyse, we are sure by goddes worde that he is loosed & forgeuen in christ. Other auctorite then this wyse to preache, haue the preestes not. Christes apostles had none other them selues as it appereth throughout all the newe testament. Therfore it is manyfest that they haue not.

Christ vnderstode this text all power is geuen me in heuen and in erth and also vsed it ferre otherwise thē the pope.

Saynt Paule sayth. i. Cor. xv. When we saye all thynges are vnder Christe he is to be excepted that put all vnder hym. God the father is not vnder Christ, but aboue Christe & Christes heed. i. Cor. vi. Christe saythe Johñ. xii. I haue not spoken of

myne

myne owne heed but my father whiche sente me, gaue a cõmaundemente what I shulde saye, & what I shulde speake. & what soeuer I speake therfore, euen as my father bade me so I speake. If Chryste had a lawe what he shulde do, howe happeneth it that the pope so runneth at large lawlesse? Though that all power were geuen vnto Chryste in heuen and in erth, yet had he no power ouer his father nor yet to raygne temporally ouer temporall prynces: but a cõmaundement to obeye them. Howe hath the pope then suche temporall auctorite ouer kynge and Emperoure? Howe hathe he auctoryte aboue goddes lawes and to commaunde the aungels, the sayntes, and god hym selfe?

what auctorite chryst gaue his apostles.

Chrystes auctorite whiche he gaue to his disciples, was to preache the law and to bringe synners to repentaunce, and then to preache vnto them the promyses whiche the father had made vnto all men for his sake. And the same to preache onely sente he his apostles. As a kynge sendeth forthe his iudges and geueth them his auctorite sayenge: & what ye do that do I. I geue you my full power. yet meaneth he not by that full power, that they shulde destroye any towne or cytie/or oppresse any man, or do what they lyste, or shulde raygne ouer the lordes and dukes of his realme, and ouer his owne selfe. But geueth them a lawe with them and auctorite to bynde and loose, as ferforth as the lawe stretcheth and maketh mencion: that is, to punysshe the euyll that do wronge, and to auenge the pore that sofre wronge. And so fer as the lawe stretcheth wyll the kynge defende his iudge agaynste all men. And as the tem-

The eyghte byndynge & losynge.

How the pope regneth vnder chryste.

pozall iudges bynde and looſe tempozally/ſo do the pzeeſtes ſpiritually and no other waies. Howbeit by falſhed and ſoteltye the pope regneth vnder Chryſt as cardynals and Byſſhoppes do vnder kynges lawleſſe.

A pena et a culpa is a pyper dreame.

The pope(ſaye they)abſolueth oz loſeth a pena et culpa/that is from the faute oz treſpas and frō the payne due vnto the treſpace. God yf a man repente forgeueth the offence onely,and not the payne alſo,ſaye they, ſaue turneth the euerlaſtynge payne vnto a tempozall payne. And apoynteth ſeuen yeres in purgatozy foz euery deedly ſynne. But the pope foz moneye forgeueth bothe/ and hathe moze power then god, and is moze mercifull then god. This do I,ſayth the pope of my full power, and of the treaſure of the church,of deſeruynge of marters, confeſſours,and merites of Chryſte.

The pope is moze myghty and moze mercyfull foz money then god is foz the deth of his only ſone.

The merites of ſayntes.

Fyrſte the merites of the ſayntes dyd not ſaue them ſelues but were ſaued by Chryſtes merites onely.

The merites of Chryſte.

Secondaryly god hathe pzomyſed Chryſtes merites vnto all that repente:ſo that who ſoeuer repenteth is immediatly heyre of all Chriſtes merites and beloued of god as Chryſte is. Howe then came this foule monſter to be lozde ouer Chriſtes merites, ſo that he hathe power to ſelle that whiche god geueth frely. Oh dzemers/yea oh deuels,and oh venimous ſcozpions what poyſon haue ye in your tayles? Oh peſtilent leuen that ſo turneth the ſwete bzead of Chryſtes doctryne in to the bytternes of gall.

The pope ſelleth that which god geueth frely.

Freres.

The freres runne in the ſame ſpirite and teache ſayenge:do good dedes and redeme the paynes that abyde

abyde you in purgatory: yea geue vs some what to do good workes for you. And this is synne become the profitablest marchaundyse in the worlde. Oh the cruell wrathe of god vpon vs because we loue not the trouthe.

Synne is the best marchaundise that is.

For this is the dampnacion and iudgemente of god to sende a fals prophet vnto hym that wyll not heare the trouthe. I knowe you sayth Chryst Johñ v. that ye haue not the loue of god in you. I am come in my fathers name and ye receyue me not, yf a nother shall come in his owne name, hym shal ye receyue. This dothe god auenge hym selfe on the malicious hertes whiche haue no loue to his truthe.

Chryst prophesyed of antichryst & tolde why he shuld come.

All the promyses of god haue they outher wypt cleane out, or thus leuended them with open lyes to stablysshe theyr confession withall. And to kepe vs from knowlage of the trouthe / they do all thynge in laten.

The promyses are eyther put out or leuended & why

Al is in latyn

They praye in latyne, they chrysten in latyne, they blesse in latyne, they geue absolucion in latyne onely curse they in englysshe tonge. Wherin they take vpon thē greatter auctorite then euer god gaue them. For in theyr curses as they call thē, with boke belle and candle, they commaunde god and Chryste and the aungels and all sayntes to curse them: curse them god (saye they) father, sone, and holy ghoste, curse them virgyn Mary. &c. Oh ye obhominable. who gaue you auctorite to cōmaunde god to curse? God commaundeth you to blesse, and ye cōmaunde hym to curse. Blesse them ỹ persecute you: blesse but curse not sayth Paule Romanorum. xii. What tyranny wyll these not vse ouer men, whiche presume

The pope cōmaūdeth god to curse.

and take vpon them to be lordes ouer god and to commaunde hym? If god shall curse any man who shall blesse & make hym better? No man can amende hym selfe/excepte god poure his spirite vnto hym. Haue we not a commaundement to loue our neygh boure as our selfe? Howe can I loue hym and curse hym also? Iames sayth, it is not possible that blessynge and cursynge shulde come bothe out of one mouthe. Christe commaundeth. Math. v. sayenge: loue your enemyes. Blesse them that curse you. Do good to them that hate you. Praye for them that do you wronge and persecute you, that ye maye be the chyldren of your heuenly father.

A custome that is vsed i the marches of wales.

In the marches of wales it is the maner yf any man haue an oxe or a cowe stolen, he cometh to the curate and desyreth hym to curse the steler. And he commaundeth the parysshe to geue hym euery man goddes curse and his. Goddes curse and myne haue he, saythe euery man in the parysshe. Oh mercyfull god what is blasphemy/yf this be not blasphemy & shamynge of the doctryne of Christe?

Understonde therfore the powre of excommunicacyon is this. If any man synne openly and amendeth not when he is warned, then oughte he to be rebuked opēly before all the parysshe. And the preest ought to proue by the scrypture, that all suche haue no perte with Christe. For Christe serueth not but for them that loue the lawe of god, and consent that it is good, holy, and ryghtous. And repente sorowynge and mournynge for power and strength to fulfyll it. And all the parysshe oughte to be warned to auoyde the company of all suche/and to take them

as

as hethen people. This is not done that he shulde perysshe, but to saue hym, to make hym ashamed & to kyl the lustes of the flesshe, that the spirite myght come vnto the knowlage of the truth. And we ought to pytie him and to haue compassion on hym & with all diligence to prayе vnto god for hym, to geue hi grace to repente and to come to the ryghte waye agayne, and not to vse suche tyranny ouer god & man commaundynge god to curse. And yf he repente we oughte with all mercy to receyue hym in agayne. this mayst thou se Math.xviii.and.i.Cor.v.and. ii.Corinthiorum.ii.

¶ Confirmacion,

IF confirmacion haue a promyse, then it iustifieth, as fer as the promyse extendeth. If it haue no promyse, then is it not of god as the bysshoppes be not. The apostles & mynystres of god preacheth gods worde, & goddes signes or sacramentes sygnifie goddes worde also and put vs in remembraunce of the promyses which god hathe made vnto vs in Chryste. Contrary wyse Antichrystes bysshoppes preache not and theyr sacramentes speake not, but as the dysgysed bysshoppes mum, so are theyr superstitious sacramentes dōme. After that the bysshoppes had lefte preachynge, thē fayned they this dōme ceremonie of confirmacion to haue somewhat at the leest waye, wherby they myght regne ouer theyr dioceses. They reserued vn to them selues also the christenynge of belles and coniuringe or haulsonynge of churches and church yardes, and of altares and superaltates, and halowynge of chalices and so forthe, what soeuer is of ho-

Gods sacramētes preach gods promyses

The popes sacramentes are domme.

Christenige of belles.

and take vpon them to be lordes ouer god and to commaunde hym: If god shall curse any man who shall blesse & make hym better: No man can amende hym selfe/excepte god poure his spirite vnto hym. Haue we not a commaundement to loue our neygh boure as our selfe: Howe can I loue hym and curse hym also: James sayth, it is not possible that blessynge and cursynge shulde come bothe out of one mouthe. Chryste commaundeth. Math. v. sayenge: loue your enemyes. Blesse them that curse you. Do good to them that hate you. Praye for them that do you wronge and persecute you, that ye maye be the chyldren of your heuenly father.

A custome that is vsed i the marches of wales,

In the marches of wales it is the maner yf any man haue an oxe or a cowe stolen, he cometh to the curate and desyreth hym to curse the steler. And he commaundeth the parysshe to geue hym euery man goddes curse and his. Goddes curse and myne haue he, saythe euery man in the parysshe. Oh mercyfull god what is blasphemy/yf this be not blasphemy & shampynge of the doctryne of Chryste:

Understonde therfore the powre of excommunicacyon is this. If any man synne openly and amendeth not when he is warned, then oughte he to be rebuked opēly before all the parysshe. And the preest ought to proue by the scrypture, that all suche haue no perte with Chryste. For Chryste serueth not but for them that loue the lawe of god, and consent that it is good, holy, and ryghtous. And repente sorowynge and mournynge for power and strength to fulfyll it. And all the parysshe oughte to be warned to auoyde the company of all suche/and to take them

as

as hethen people. This is not done that he shulde perysshe, but to saue hym, to make hym ashamed & to kyl the lustes of the flesshe, that the spirite myght come vnto the knowlage of the truth. And we ought to pytie him and to haue compassion on hym & with all diligence to praye vnto god for hym, to geue hī grace to repente and to come to the ryghte waye agayne, and not to vse suche tyranny ouer god & man commaundynge god to curse. And yf he repente we oughte with all mercy to receyue hym in agayne. this mayst thou se Math.xviii.and.i.Cor.v.and. ii.Corinthiorum.ii.

¶ Confirmacion,

IF confirmacion haue a promyse, then it iustifieth, as fer as the promyse extendeth. If it haue no promyse, then is it not of god as the bysshoppes be not. The apostles & mynystres of god preacheth gods worde, & goddes signes or sacramentes sygnifie goddes worde also and put vs in remembraunce of the promyses which god hathe made vnto vs in Chryste. Contrary wyse Antichrystes bysshoppes preache not and theyr sacramentes speake not, but as the dysgysed bysshoppes mum, so are theyr superstitious sacramentes dōme. After that the bysshoppes had lefte preachynge, thē fayned they this dōme ceremonie of confirmacion to haue somewhat at the leest waye, wherby they myght regne ouer theyr dioceses. They reserued vn to them selues also the christenynge of belles and conturinge or haulsonynge of chuches and church yardes, and of altares and superaltares, and halowynge of chalices and so forthe, what soeuer is of ho-

Gods sacramētes preach gods promyses

The popes sacramentes ar domme.

Christenige of belles.

nour or profyte. Whiche cõfirmacion and the other coniuracions also they haue nowe commytted to theyr Suffraganes: because they them selues haue no leysoure to ministre suche thynges, for theyr lustes and pleasures and abundaunce of all thynges, and for the combraũce that they haue in the kynges maters and busynesse of the realme. One kepethe the preuy seale, another the great seale, the thyrde is confessoure, that is to saye, a preuy traytoure and a secrete Judas, he is president of the pynces coũcell he an ambassadour, another sorte are of the kynges secrete councell. Woo is vnto the realmes where they are of the councell. As profitable are they verely vnto the realmes with theyr councell, as the wolues vnto the shepe, or the fores vnto the gese.

whi sofragãs are ordayned

The bisshops deuyde all amonge them.

They wyll saye that the holy ghost is geuen tho rowe suche ceremonyes. If god had so promysed so shulde it be/but Paule saythe Galat. in the thyrde chapter, that the spirite is receyued throughe preachynge of the faythe. And Actes in the tenth chapter whyle Peter preached the faythe, the holy ghost fell on Cornelius and on his housholde. Howe shall we saye then to that whiche they wyll laye agaynst vs, in the eyghte chapitre of the actes of the apostles. Where Peter and Johñ put theyr handes on the samaritanes and the holy ghost came. I say that by puttynge or with puttynge or as they put theyr hãdes on them, the holy ghost came. Neuertheless the puttynge on of the handes dyd nouther helpe nor hynder. For the texte saythe they prayed for thẽ that they myght receyue the holy ghost.

Ceremonies bryng not the holy ghost.

Puttynge on of handes.

God had made the apostles a promyse that he wolde

wolde with suche myracles confyrme theyr preachynge and moue other to the faythe. Mar. the last. The apostles therfore beleued and prayed god to fulfyll his promyse, and god for his treuthes sake euen so dyd. So was it the prayer of faythe ỹ brought the holy ghost/as thou mayste se also in the last of James. If any man be sycke, saythe James, call the elders of the congregacion, and let them praye ouer hym annoyntynge hym with oyle in the name of the lorde, and the prayer of faythe shall heale the sycke. Where a promyse is there is faythe bolde to praye/and god trewe to geue her her petition. Puttyng on of ỹ hãdes is an indifferẽt thynge. For the holy ghost came by preachynge of the faythe, & myracles were done at the prayer of faythe as well without puttynge on of handes as with/as thou seest in many places. Puttinge on of the handes was the maner of that nacyon, as it was to rente theyr clothes, and to put on sacke, and to sprynckle them selues with asshes and erthe, when they herde of or sawe any sorowfull thynge/as it was Paules maner to stretche out his hande, whẽ he preached. And as it is our maner to holde vp our handes when we praye/and as some kysse theyr thome nayle and put it in theyr eyes/and as we put our handes on chylders hedes when we blesse them sayenge: Christ blesse the my sone/& god make the a good man: whiche gestures neyther helpe nor hinder. This mayst thou well se by the. xiii. of the actes where the holy ghost commaunded to seperate Paule and Barnabas, to go and preache. Then the other fasted and prayed and put theyr handes on theyr hedes and sent them

Prayer of fayth dothe the myracles.

foꝛthe. They receyued not the holy ghoſt then, by puttynge on of handes / but the other as they put theyꝛ handes on theyꝛ heedes pꝛayed foꝛ them, that god wolde go with them and ſtrenthe them, and coraged them alſo, byddynge thē to be ſtronge in god. And warned them to be kaythfull and diligēt in the woꝛke of god and ſo foꝛthe.

¶ Anoylynge.

FAſt of all cometh the anoylynge with out pꝛompſe/and therfoꝛe without ỹ ſpirite and without pꝛofite/but all togethet vnfrutefull and ſuperſticious. The ſacramentes whiche they haue imagined are all without pꝛompſe, & therfoꝛe helpe not. Foꝛ what ſoeuer is not of kaythe is ſynne. Roman. xiiii. Nowe without a pꝛompſe can there be no kaythe. The ſacramentes which Chꝛyſt hym ſelfe oꝛdayned, which haue alſo pꝛompſes and wolde ſaue vs yf we knewe them and beleued them, them mynyſtre they in the latyne tonge. So are they alſo become as vnfrutefull as the other. yea they make vs beleue that the woꝛke ſelfe without the pꝛompſe ſaueth vs, whiche doctryne they lerne of Ariſtotell. And thus are we become an hundꝛed tymes woꝛſe then the wycked Jewes whiche beleued that the very woꝛke of theyꝛ ſacrifice iuſtified them. Agaynſt whiche Paule fyghteth in euery pyſtle/pꝛouynge that nothyng helpeth ſaue the pꝛompſes which god hath ſwoꝛne in chꝛiſt. Aſke the people what they vnderſtaude by theyꝛ baptym oꝛ waſhynge. And thou ſhalte ſe that they beleue howe that the very plungynge in to the wa-

ter

The latyne tonge deſtroyeth the kayth.

That the woꝛke with out the pꝛompſe ſaueth is impꝛoued.

The people beleue in the woꝛke with out the pꝛompſe.

ter saueth them: for the promyses they knowe not/ nor what signyfied therby. Baptim is called volow wolowynge. wynge in many places of Englãde, because the preest saythe volo saye ye. The chylde was well volowed (saye they) yea and our vicare is as fayre a volower as euer a preest within this twenty myles.

Beholde howe narowly the people loke on the ceremony. If ought be lefte out, or yf the chylde be not all together dypte in the water, or yf because the chylde is sycke, the preest dare not plunge hym into the water, but powre water on his heed/ howe trymble they: howe quake they: howe saye ye syr Johan/ saye they, is this chylde chrystened ynoughe: hath it his full chrystendom: They beleue verely that the chylde is not chrystened: yea I haue knowen preestes that haue gone vnto the orders agayne supposynge that they were not preestes/ because that the bysshop lefte one of his ceremonies vndone. That they call confyrmacion, the people call bysshoppynge They thynke that yf the bysshop butter the chylde in the foreheed that it is sake. They thynke that the worke maketh sake, and lyke wyse suppose they of an oylynge. Nowe is this false doctryne verely. For James saythe in the fyrste chapitre of his pystle. Of his good wyll begate he vs with the worde of lyfe/ that is, with the worde of promyse. In whiche are we made goddes sonnes and heyres of the goodnes of god before any good workes. For we can not worke goddes wyll tyll we be his sonnes and know his wyll, and haue his spirite to teache vs. And saynte Paule saythe in the fyfte chapitre of his pystle to the Ephesians. Chryste clensed the congregacion in the

The worke saueth not but the worde that is to say the promyse.

fountayne

fountayne of water thꝛoughe the woꝛde. And peter
sayethe in the fyꝛste of his fyꝛste pystle. ye are boꝛne
anewe, not of moꝛtall sede, but of immoꝛtall sede, by
the woꝛde of god whiche lyueth and lasteth euer.
Paule in euery pystle warneth vs that we put no
trust in woꝛkes/ and to beware of persuasions oꝛ ar
gumentes of mannes wysdome, of superstitiousnes,
of ceremonyes, of popeholynes and of all maner dyf
gylynge. And exhoꝛteth vs to cleue fast vnto the na
ked and pure woꝛde of god. The pꝛomyse of god is
the ancre that saueth vs in all temptacions. If all
the woꝛlde be agaynst vs, goddes woꝛde is stronger
then the woꝛlde. If the woꝛlde kyll vs, that shall
make vs alyue agayne. If it be possible foꝛ ỏ woꝛlde
to caste vs in to hell, from thence yet shall goddes
woꝛde bꝛynge vs agayne. Hereby seest thou that it
is not the woꝛke but the pꝛomyse that iustifieth vs
thꝛoughe faythe. Nowe where no pꝛomyse is there
can no faythe be, and therfoꝛe no iustifienge though
there be neuer so gloꝛious woꝛkes. The sacramente
of Chꝛystes body after this wyse pꝛeach they. Thou
must beleue that it is no moꝛe bꝛead / but the very
body of Chꝛyste, flesshe, blode, and bone, euen as he
wente here on erthe, saue his cote. Foꝛ that is here
yet, I wote not in howe many places. I pꝛaye the
what helpeth all this? Here is no pꝛomyse. The de-
uels knowe that Chꝛyste dyed on a frydaye and the
Iewes also. what are they holpe therby? we haue
apꝛomyse that Chꝛyste and his body and his blode
and all that he dyd and sofered, is a sacrifice, a raun
some and a full satisfaccion foꝛ our synnes: that god
foꝛ his sake wyl thynke nomoꝛe on them/ yf we haue

In all thynge they leue out the pꝛomyses

power

power to repente and beleue.

Holy warkemē thynke that god reioyseth in the dede selfe without any further respect. They thynke also that god as a cruell tyraunte, reioyseth & hathe delectacion in our payne takynge without any further respecte. And therfore many of them marter thē selues without cause/after the ensample of Baals preestes whiche(iii.Regū.xviii.) cut them selues to please theyr god with all/and as the olde hethen pagans sacrificed theyr chyldren in the fyre vnto theyr goddes. The monkes of the charterhouse thynke ỹ the very eatynge of fysshe in it selfe please god, and referre not the eatynge vnto the chastenynge of the body. For when they haue slayne theyr bodyes with colde fleme of fysheatynge: yet then wyll they eate no flesshe and se them selues before theyr dayes, we also when we offer our sonnes or doughters & compell or persuade them to vowe and profesſe chastite, thynke that the very payne and that rage and burnynge whiche they sofre in abstaynynge frō a make pleaseth god, and so referre not our chastyte vnto our neyghbours profyte. For when we se thousandes fall to innumerable dyseases therof and to dye before theyr dayes: yea thoughe we se them breake the commaundementes of god dayly and also of very impaciency worke abhompnacions agaynst nature to shamefull to be spoken of: yet wyll we not let them mary, but compell them to continue styll with violence. And thus teache our deuynes as it appereth by theyr argumentes. He that taketh most payne, saye they, is greatest and so furthe.

The people are throughly brought in beleue that the

the dede in it selfe without any further respecte sa-
ueth them yf they be so longe at churche, or saye so
many pater nosters, and rede so moche in a tonge
whiche they vnderstande not, or go so moche a pyl-
gremage, and taketh so moche payne, or fast suche a
superstitious fast, or obserue suche a superstitious
obseruaunce neyther profitable to hym selfe nor to
his neyghbour: but done of a good entent only/saye
they to please god with al: yea to kysse the pare they
thynke it a meritorious dede, when to loue theyr
neyghbour and to forgyue hym, whiche thynge is
signified therby/they study not to do, nor haue pow
er to do, nor thynke that they are bounde to do it,
yf they be offended by hym. So sore haue our false
prophetes brought the people out of theyr wyttes &
haue wrapped them in darkenes, and haue rocked
them a slepe in blyndnes and ignorancy. Nowe is
all suche doctryne false doctryne, and all suche fayth
false faythe. For the dede pleaseth not, but as fer-
forth as it is applyed vnto our neyghbours profite
or the tamynge of oure bodyes to kepe the com-
maundemente.

Nowe must the body be tame onely, and that wt
the remedies that god hathe ordayned, and not kyl-
led. Thou muste not forswere the naturall remedy
whiche god hathe ordayned, and brynge thy selfe in
to suche case that thou shuldest eyther breake gods
commaundemente or kyll thy selfe, or burne nyghte
and daye without reste so that thou canst not ones
thynke a godly thoughte: neyther is it lawfull to
forsake they neyghbour and to withdrawe they selfe
from seruynge hym and to get the in to a denne, and

lyue

lyue ydelly profitable to no man but robbynge all men/fyrste of fayth,and then of goodes and lande & of all he hathe with makynge hym beleue in the ypocresy of thy superstitious prayers & popeholy dedes The prayer of fayth and the dedes therof ẏ sprynge of loue are accepted before god. The prayer is good accordynge to the proporcion of fayth and the dede accordynge to the measure of loue. Now he that bydeth in the worlde, as monkes call it, hathe more faythe then the cloysterar. For he hangeth on god in all thynges. He must trust god to send hym good spede, good lucke, fauoure, helpe, a good mayster, a good neyghbour, a good seruaunte, a good wyfe, a good chapmã, marchaũt to sende his marchaundise safe to lande, and a thousande lyke. He loueth also more, whiche appereth in that he dothe seruyce all wayes vnto his neyghbour. To praye one for a nother are we equally bounde, & to praye is a thynge that we maye alwayes do, what soeuer we haue in hande, and that to do maye no man hyre another, Chrystes blode hathe hyred vs alredy. Thus in the dede delyteth god as ferforthe as we do it eyther to serue our neyghboure withall/as I haue sayde, or to tame the flesshe, that we maye fulfyll the cõmaundement from the botom of the herte.

And as for our payne takynge god reioysethe not therin as a tyraunt: but pitieth vs & as it were mourneth with vs, and is alwaye redy and at hand to helpe vs, yf we call, as a mercyfull father and a kynde mother. Neuerthelater he sofereth vs to fall in to many temptacyons and moche aduersite: yea hym selfe layethe the crosse of tribulacyon on oure

backes

backes, not that he reioyseth in our sorowe, but to dryue synne out of the flesshe which can none other wyse be cured: as the phisicio and surgion do many thynges whiche are paynefull to the sycke, not that they reioyse in the paynes of the poore wretches, but to persecute and to dryue out the diseases whiche can no other wyse be healed.

When the people beleue therfore yt they do so moche worke or sofre so moche payne, or go so moch a pylgremage that they are safe, is a false fayth. For a chrysten man is not saued by workes, but by fayth in the promyses before all good workes, thoughe ỹ the workes (when we worke goddes commaundemente with a good wyll, & not workes of our owne imaginacyon) declare that we are safe and that the spirite of hym that hathe made vs safe is in vs: yea and as god throughe preachynge of faythe dothe purge and iustifie the herte, euen so through worke kynge of dedes dothe he purge and iustifie the membres/makynge vs perfecte bothe in body and soule after the lykenes of Chryste.

A chrisſten mā nedeth not to goo a pylgrimage to be saued therby.

Neyther nedeth a chrysten man to runne hether or thether, to Rome, to Hierusalem, or saynt James or any other pylgremage fer or nere, to be saued therby, or to purchace forgeuenes of his synnes. For a chrysten mannes helthe & saluacion is within hym: euen in his mouthe. Roma. x. The worde is nyghe the, euen in thy mouthe and in thyne herte, that is ỹ worde of faythe whiche we preache saythe Paule. If we beleue the promyses with our hertes and confesse them with our mouthes, we are safe. This is our helthe within vs. But howe shall they beleue

Saluacio is within vs.

that

that they here not: And how shall they here without a preacher saythe Paule Roma.x. For loke on the promyse of god and so are all our preachers dōme. Or yf they preache them they so sauce them and leuen them that no stomake can broke them nor fynde any sauer in them. For they paynte vs suche an eare confession as is impossible to be kepte/and more impossible that it shulde stande with the promyses and testamente of god. And they ioyne them penaunce, as they call it, to fast, to go pylgremages and geue so moche to make satisfaccion with all. They preach theyr masses, theyr merites, theyr pardons, theyr ceremonyes and put the promyse cleane out of possession. The worde of helth and saluacton is nyghe the in thy mouthe and thyne herte saythe Paule. Naye saye they, thy saluacion is our faythfull eare. That is theyr holde, therby knowe they all secretes, therby mocke they all men, and all mennes wyues and begyle knyght and squyer/lorde and kynge, and betraye all realmes. The bisshops with the pope haue a certayne conspiracion and secrete treason agaynst the whole worlde. And by confession knowe they what kynges and emperours thynke. If oughte be agaynst them, do they neuer so euell, then moue they theyr captyues to warre and to fyghte and geue thē pardons to slee whome they wyll haue taken out of the waye. They haue with falshed taken from all kynges and emperours theyr ryghte and duties, whiche nowe they call theyr fredomes, liberties and priueleges, and haue peruerted the ordinaūces that god lefte in the worlde, and haue made euery kynge swere to defende theyr falshed agaynste theyr owne selues.

Confession.

Bysshoppes worke theyr treason thorowe cōfessiō

Kynges be sworne to the bisshops and not the bisshopes vnto the kynges.

selues. So that nowe yf any man preache goddes worde trewly and shewe the fredome and libertie of the soule whiche we haue in Christe, or entende to restore the kynges agayne vnto theyr duties and ryghte and to the rowme and auctorite which they haue of god, and of shadowes to make them kynges in dede, and to put the worlde in his order agayne: then the kynges delyuer theyr swerdes and auctorite vnto the ypocrytes to slee hym. So dronken are they with the wyne of the whore.

Howe shall they preach except they be sente is expounded.

¶ The texte that foloweth in Paule wyll they haply laye to my charge and others. Howe shall they preache except they be sente, sayth Paule in the sayd x. to ỹ Romayns. We wyll they say/are ỹ pope, cardynals, and bysshoppes all auctorite is ours. The scrypture perteyneth vnto vs and is our possession. And we haue a lawe that who soeuer presume to preache without the auctorite of the bysshoppes is excommunicat in the dede doynge. Whense therfore hast thou thyne auctorite wyll they saye. The olde phareses had the scrypture in captiuite lykewyse, & axed Christe by what auctorite doest thou these thynges? as who shulde saye. We are pharises and thou arte none of our order nor hast auctorite of vs. Christe axed them a nother question and so wyll I do our ypocrytes. Who sent you? God? Nay he that is sente of god, speaketh goddes worde. Johñ. iii. Nowe speake ye not goddes worde, nor any thynge saue your owne lawes made cleane contrary vnto goddes worde. Christes apostles preached Christe and not them selues. He that is of the truthe, preacheth the truthe. Nowe ye preache no thynge but

Howe to know who is sente of god, who is not.

lyes,

lyes, and therfore are of the deuyls the father of all lyes and of hym are ye sente. And as for myne auctorite or who sente me. I repore me vnto my workes as Chryste. Johñ the fyfte, and also tenth chapter. If goddes worde beare recorde that I saye trouth, why shulde any man doute, but that god the father of truthe and of lyght hathe sente me as the father of lyes and of darkenes hathe sente you/ and that ỹ spirite of trueth & of lyght is with me, as the spirite of lyes and of darkenes is with you? By this meanes thou wyll that euery man be a preacher, wyll they saye. Naye verely, For god wyll that not, and therfore wyll I it not/ no more then I wolde that euery man of London were mayre of London, or euery man of the realme kynge therof. God is not the auctour of dissencion and stryfe, but of vnite & peace and of good order. I wyll therfore that where a congregacion is gathered to gether in Chryste one be chosen after the rule of Paule / and that he onely preache, and elles no man openly: but that euery mā teache his housholde after the same doctryne. But yf the preacher preach false: then who soeuers herte god moueth, to the same it shalbe lawfull to rebuke and improue the false teacher with the clere and manyfest scrypture/ and that same is no doute a trewe prophete sent of god. For the scrypture is goddes & theyrs that beleue and not the false prophetes.

No mā may preach but he that is called and sente of god.

Sacrament is then as moche to saye as an holy sygne. And the sacramentes whiche Chryst or dayned preache goddes worde vnto vs and therfore iustifie and minister the spirite to them that beleue/ as Paule thrroughe preachynge the gospell

was a minister of ryghtousnes and of the spirite vn to all that beleued his preachynge. Dōme ceremonies are no sacramentes, but superstitiousnes. Christes sacramentes preache the faythe of Christ as his apostles dyd and therby iustifie. Antichristes dōme ceremonies preache not the faythe that is in Christ, as his apostles our mysshapes & cardinals doo not. But as Antychristes bysshapes are ordayned to kyll who soeuer preache the trewe faythe of Christe so are his ceremonyes ordayned to quēche the fayth whiche Christes sacramentes preache. And hereby mayst thou knowe the dyfference betwene Christes sygnes or sacramentes, and Antichristes sygnes or ceremonies/that Christes sygnes speake and Antichristes be domme.

The dyfference betwene true sacramētes and false.

Hereby seest thou what is to be thought of all other ceremonies, as halowed water, bread, salte, bowes, belles, waxe, asshes, and so forthe, and all other dysgysynges & of appysplaye, and all maner coniuracions/as the cōiurynge of churches and church yardes, and of alter stones, and suche lyke, where no promyse of god is there can be no faythe nor iustifienge, nor forgeuenes of synnes. For it is moze then madnes to loke for any thynge of god saue that he hathe promysed. Howe ferre he hathe promysed so ferre is he boūde to them that beleue & furthermot. To haue a faythe therfore or a truste in any thynge where god hath not promysed is playne ydolatrye and a worshepynge of thyne owne imaginacion in stede of god. Let vs se the pythe of a ceremonie or two to iudge the rest by. In coniurynge of holy water they praye, that who soeuer be sprynkled therw

A fayth without goddes promise is ydolatrye.

waye

may receyue helth aswel of body as of soule/& lyke wyse in makynge holy bread, and so forthe in the cō turacions of other ceremonyes. Nowe we se by dayly experiens that halfe theyr prayer is vnherde. For no man receyueth helthe of body therby. No more of lykelyhode do they of soule. yea we se also by experyence that no man recyueth helthe of soule therby. For no man by sprynkelynge him selfe with holy water, and withe eatynge holy bread, is more mercyfull then before, or forgeueth wronge, or becometh at one with his enemy, or is more patient and lesse couetous and so forthe. Whiche are the sure tokens of the soule helthe.

They preache also that the wagynge of the bysshoppes hande ouer vs blesseth vs and putteth awaye oure synnes. Are these workes not agaynste Christ? How can they do more shame vnto christes blode? For yf the wagynge of the bysshoppes hande ouer me be so precious a thynge in the syght of god that I am therby blessed, howe then am I full blessed with all spirituall blessynge in Christe as Paul saythe Ephe. i. Or yf my synnes be full done awaye in Christe. Howe remayneth there any to be done awaye by suche phantasyes? The apostles knewe no wayes to put awaye synne or to blesse vs but by precynge Christe. Paule sayth Galat. ii. yf ryghtousnes come by the lawe, then Christe dyed in vayne. So dysputе I here. If blessynge come by the wagynge of the mysshapes haude, then dyed Christe in vayne, and his deth blessed vs not. And a lytle afore sayth Paul, yf whyle we seke to be iustified by christ we be founde yet synners (so that me must be iustyfy

The bisshops blessynge.

Howe the apostles blessed vs.

ed by the lawe or ceremonies) is not Chryste then a mynistre of synne: So dysputе I here. If whyle we seke to be blessed in Chryst we are yet vnblessed and must beblessed by the wagyng of the bisshops hãde, what haue we then of Chryst but curse: Thou wylte saye. when we come fyrst to the faythe, then Chryste forgeueth vs and blesseth vs. But the synnes which we afterwarde commytte are forgyuen vs throughe suche thynges. I answere: If any man repente truly and come to the faythe and put his truste in Chryst, then as ofte as he synneth of fraylte, at the syghte of the herte is his synne put awaye in chrystes blode. For Chrystes blode purgeth euer and blesseth euer. For Johñ sayth in the seconde of his fyrst epystle.

This I wryte vnto you that ye synne not. And thoughe any man synne (meanynge of fraylte and so repente) yet haue we an aduocate with the father Jesus Chryste which is ryghtouse, and he it is that obtayneth grace for our synnes, and Hebre. vii. it is wryten. But this man (meanynge Chryste) because he lasteth or abydeth euer, hathe an euerlastynge preesthode. Therfore is he able also euer to saue thẽ that come to god throughe hym seynge he euer lyueth to make intercession for vs. The bysshops therfore ought to blesse vs in preachynge Chryste, and not to deceyue vs and to brynge the curse of god vpon vs with wagynge theyr handes ouer vs. To preache is theyr dutie onely and not to offre theyr fete to be kyssed or testycles or stones to be groped. We fele also by experience that after the popes, bisshops or cardinalles blessynge we are no otherwyse dyspo sed in our soules then before.

Let

Let this be suffycyent as concernynge the sacramentes and ceremonies, with this protestacyō, that yf any can saye better or improue this with goddes worde, no man shall be better content therwith then I. For I seke no thynge but the trouthe and to walke in the lyghte. I submytte therfore this worke and all other that I haue made or shall make (yf god wyll that I shall more make) vnto the iudgementes/not of them that furyously burne al trueth, but of them whiche are redy with goddes worde to correcte/yf any thynge be sayde amysse/and to further goddes worde. The protestacyō of the autor.

I wyll talke a worde or two after the worldely wysdome with them and make an ende of this mater. If the sacramentes iustifie/as they saye, I vnderstande by iustifienge forgeuenes of synnes. The do they wronge vnto the sacramentes, in as moche as they robbe the moste parte of them throughe confession of theyr effecte and of the cause wherfore they were ordayned. For no man maye receyue the body of Chryste, no man maye marye, no man maye be oyled or aneled as they calle it, no man maye receyue orders, excepte he be fyrste shryuen. Nowe when the synnes be forgeuen by shrefte afore hande, there is noughte lefte for the sacramentes to do. They wyll answere that at the lest waye they encreace grace, & not the sacramētes onely, but also herynge of masse, matens, and euensonge, and receyuynge of holy water, holy bread, and of the bysshoppes blessynge and so forth by all the ceremonies. By grace I vnderstande the fauoure of god, and also the gyftes and worckynge of his spirite in vs, as loue, kyndnes, pa- Cōfessiō robbeth the sacramētes and make them fruteles. what graces

Howe to know what iustifieth and what not or what bryngeth grace and what not.

cience, obedience, mercyfulnes, despysynge of worldly thynges, peace concorde and suche lyke. If after thou hast herde so many masses, matens, and euensonge, and after thou hast receyued holy bread, holy water, and the bysshoppes blessynge or a cardynals or the popes, yf thou wylte, thou be more kynde to thy neyghboure and loue hym better then before/yf thou be more obedient vnto thy superiours, more mercyfull, more redy to forgeue wronge done vnto the, more despyseste the worlde, and more a thurste after spirituall thynges, yf after that a preest hathe take orders he be lesse couetouse then before: yf a wyfe after so many and ofte pylgremages be more chast, more obedīēte vnto her husbande, more kynde to her maydens and other seruauntes. If gentylmen, knyghtes, lordes, and kynges and emperours after they haue sayde so often dayly seruyse with theyr chapellaynes, knowe more of Chryste then before, and can better skyll to rule theyr tenauntes, subiectes, and realmes chrystenly then before, and be cō tente with theyr duties/then do suche thynges encrease grase, yf not, it is a lye. Whether it be so or naye I reporte me to experience. If they haue any other enterpretacyons of iustifienge orgrace I praye them to teache it me. For I wolde gladly lerne it. Nowe late vs go to oure purpose agayne.

with their chapellayns yf he god geue grace theyr chapellayns at the last make them not so mad to saye seruyce alone whyle they.

Of myracles and worshyppynge of sayntes.

Antichryste

Antichriste shall not only come with lyenge sygnes and dissyled with falshed but also with lyenge miracles & wonders, saythe Paule in the sayd place. ii. Thessa. ii. All the true myracles which are of god, are shewed (as I aboue rehersed) to moue vs to here goddes worde, and to stablysshe our faythe therin, and to confyrme the truthe of goddes promyses, that we myght with out all doutynge beleue them. For gods word throughe fayth bryngeth the spirite in to our hertes and also lyfe/as Chryste saythe Johñ. vi. the wordes whiche I speake are spirite & lyfe. The worde also purgeth vs and clenseth vs/as Chryste saythe Johñ. xv. ye are cleane by the meanes of the worde. Paule saythe. i. Timot. ii. One god, one mediator (that is to saye, aduocate, intercessor, or an atonemaker) betwene god and mã the man Chryst Jesus which gaue hym selfe a raũson for all men. Peter sayth of Chryste Act. iiii. Neyther is there helth in any other: neyther yet also any other name geuẽ vnto mẽ wherin we must be saued. So nowe Chryst is our peace our redẽpciõ or raunson for our synnes, our ryghtousnes, satisfactiõ and all the promyses of god are ye & Amẽ in hym. ii. Cor. i. And we for ỹ great & infinite loue which god hath to vs in chryste, loue hym agayne, loue also his lawes, and loue one a nother. And the dedes whiche we hencefoythe do, do we not to make satisfaction or to obteyne heuen: but to socoure our neyghbour, to tame the flesshe that we maye ware perfecte & stronge men in Chryste, and to be thankefull to god agayne for his mercy/and to glorifie his name.

Treiwe myracles drawe to Chryste.

False miracles dryue frō christ.

CONtrary wyse the myracles of Antichryste are done to pull the from the worde of god and beleuynge his promyses, and from Chryst and to put thy truste in a man, or a ceremony wherin godes worde is not. As sone as goddes worde is beleued that fayth spredeth abrode then ceace the myracles of god. But the myracles of Antychriste because they are wroughte by the deuyll, to quenche the faythe/growe daylye more and more: neyther shall ceale vntyll the worldes ende amonge them that beleue not goddes worde and promyses.

Seest thou not howe god loosed and sente forthe all the deuylles in the olde worlde amonge the hethen or gentyles. And howe the deuyls wroughte myracles and spake to them in euery ymage? Euen so shall the deuyl worke falsheed by one craft or a nother vntyll the worldes ende amonge them that beleue not goddes worde. For the iudgemente and dampnacyon of hym that hathe no luste to here the trouthe/is to here lyes and to be stablysshed and grounded therin throughe false myracles, and he that wyll not se, is worthy to be blynde, and he that byddeth the spirite of god go from hym is worthy to be without hym.

Paule, Peter, and all trewe Apostles preached Chryste onely. And the myracles dyd but confyrme and stablysshe theyr preachynge, and those euerlastynge promyses and eternall testamente that god had made betwene man and hym in Chrystes blode/and the myracles dyd testyfie also that they were trewe seruauntes of Chryste.

Paule preached not hym selfe, he taughte not

any

any man to truste in hym or his holynes, or in Peter or in any ceremonye but in the promyses whiche god hathe swore onely/yea he myghtely resysteth all suche false doctryne bothe to the Corynthyans/ Galathiens/ Ephesians, and euery where. If this be trewe (as it is trewe and nothynge more trewer) that yf Paule hadde preached hym selfe, or taughte any man to beleue in his holynes or prayer, or in any thynge, saynge in the promyses that god hath made and swore to geue vs for Chrystes sake, he had bene a false prophete/why am not I also a false prophete, yf I teache the to truste in Paule or in his holynes or prayer, or in any thynge saue in goddes worde as Paule dyd.

He that teacheth to trust in a sayntis or fals prophete

If Paule were here and loued me (as he loued them of his tyme, to whome he was sente, and to whome he was a seruaunt to preache Chryste) what good coulde he doo for me, or wysshe me, but preach Chryst and praye to god for me, to open myne iherte, to geue me his spirite and to bringe me vnto the full knowlage of Chryste: vnto whiche porte or hauen, when I am ones come, I am as safe as Paule, felowe with Paule, ioynt heyre with Paule of all the promyses of god, and goddes truethe heareth my prayer as well as Paules. I also nowe coulde not but loue Paule and wysshe hym good, and praye for hym, that god wolde strengthe hym in all his temptacyons and geue hym victory, as he wolde doo for me.

what he shuld pray that prayeth for his neyboure.

Neuertheless there are many weake and ponge consciences all wayes in the congregacyon whiche they that haue the offyce to preache ought to teache and

The weake sholde be taught and not deceyued.

and not to disceyue them.

The spiritualte pray not that we myghte come to the knowlage of Chryste.

What prayers praye oure clargye for vs whiche stoppe vs and exclude vs from Chryste, and seke all the meanes possible to kepe vs from knowlage of Chryste. They compell vs to hyre freres, monkes, nunnes, chanons and preestes, and to bye theyr abhomynable merytes/ and to hyre the sayntes that are deed to praye for vs/ for the very sayntes haue they made hyrelynges also: because that theyr offerynges come to theyr profyte. What praye all those: that we myghte come to the knowlage of Chryste, as the apostles dyd: Naye verely. For it is a playne case, that all they whiche enforce to kepe vs from Chryste, praye not that we myghte come to the knowlage of Chryste.

And as for the sayntes (whose prayer was when they were a lyue that we myghte be grounded, stablysshed, and strengthed in Chryste onely) yf it were of god that we shulde this wyse worshyppe them contrarye vnto theyr owne doctryne/ I dare be bolde to affyrme that by the meanes of theyr prayers we shulde haue be brought longe a goo vnto the knowlage of God and Chryste agayne/ thoughe that these beastes had done theyr worste they coude to let it.

Late vs therfore sette oure hertes at reste in Chryste, and in goddes promyses/ for so I thynke it beste/ and lette vs take the sayntes for an example onely, and lette vs doo as they bothe taughte and dyd.

The sayntes are but an ensample.

Let vs sette gods promyses before our eyes/ and desyre hym for his mercye and for Chrystes sake to fulfyll

fulfyll them. And he is as true as euer he was, and wyll do it as well as euer he dyd/ for to vs are the promyses made as well as to them.

More ouer the ende of goddes myracles is good/the ende of these myracles are euyll. For the offerynges whiche are the cause of the myracles doo but mynyster and mayntayne vyce/synne/and all abhominacion/ & ar geuen to thē that haue to moch so that for very abundaunce they come out theyr owne shame and corrupte the whole worid with the stenche of theyr fylthynes. Offerynges cause the myracles.

Therto what soeuer is not of Faythe is synne. Romanorum.xiiii. Faythe cometh by herynge goddes worde Romanorum. x. When nowe thou fastest or doest any thynge in the worshepe of any saynt beleuynge to come to the fauoure of God/or to be saued therby yf thou haue goddes worde, then is it trewe faythe and shall saue the. If thou haue not gods worde, then is it false faythe superstitiousnes and ydolatry and dampnable synne.

Also in the collectes of the sayntes with whiche we praye god to saue vs throughe the merytes or deseruynges of the sayntes (which sayntes yet were not saued by theyr owne deseruynges them selues) we saye Per Christum dominum nostrum / that is for Chryste our lordes sake.

We saye saue vs good lorde throughe the sayntes merytes for Chrystes sake. Howe can he saue vs throughe the sayntes merytes for Chrystes sake and for his deseruynge merytes and loue? Take an example. A gentyll man saythe vnto me I wyll do the vttermost of my power for the / for the loue

whiche

whych I owe vnto the father. Though thou hast ne uer done me pleasure/yet I loue thy father wel/ thy father is my frende and hath deserued that I do all that I can for the, and so for the. Here is a testament and a promyse made vnto me in the loue of my father onely. If I come to the sayde gentyll man in the name of one of his seruauntes whyche I neuer sawe, neuer spake with, neyther haue any acquayntaunce at all with, and saye. Syr I praye you be good mayster vnto me in suche a cause. I haue not deserued that ye shuld so do. Neuertheless I praye you do it for suche a seruauntes sake: yea I praye you for the loue that you owe to my father do that for me for suche a seruauntes sake. If I this wyse made my petition, wolde not men thynke that I come late out of saynt Patrykes purgatory, and had lefte my wyttes behynde me. This do we. For the testamente and promyses are all made vnto vs in Chryste. And we desyre god to fulfyll his promyses for the sayntes sake: yea that he wyl for Christes sake do it for the sayntes sake.

All such matters ar the popes matters and not gods For martyr sygnifieth a wytnesser: now is he not gods witnes that testifieth not his word:

They haue also matters whyche neuer preached goddes worde, neyther dyed therfore: but for preueleges and lyberties whyche they fulsly purchased contrary vnto goddes ordinaunces. yea and suche sayntes thoughe they be deed, yet robbe nowe as fast as euer they dyd neyther ar lesse couetous nowe then when they were a lyue.

I doute not but that they wyll make a saynt of my lorde Cardinall after ỹ deth of vs that be a lyue and knowe his iugglynge and crafty conueyaunce and wyll shryne hym gloriously, for his myghtyly

defendynge

defendynge of the ryght of holy churche, excepte we be diligent to leue a commemoracion of that Nimroth behynde vs.

The reasons wherwith they proue theyr doctryne are but fleshely and as Paule calleth them, entysynge wordes of mannes wysdome/ that is to wete, sophistry and braulynge argumentes of men with corrupte myndes and destitute of the trouthe, whose god is theyr bely/vnto whiche ydole who soeuer offereth not, the same is an herytyke, and worthy to be brente.

The reasons whiche they make for the worshyppynge of sayntes are solued.

The saynte was great with god when he was a lyue, as it appereth by the miracles which god shewed for hym/he must therfore be great nowe saye they This reason appereth wysdome/but is very folyshnes with god. For the myracle was not shewed that thou shulde put thy truste in the saynte, but in the worde whiche the saynte preached, whiche worde yf thou beleuedest it, wolde saue the, as god hathe promysed and swore, and wolde make the also great with god, as it dyd the saynte.

If a man haue a mater with a great man or a kynge, he must go forthe vnto one of his meane seruauntes and then hyer and hyer tyll he come at the kynge. This entysynge argument is but a blynde reason of mannes wytte. It is not lyke in the kyngdome of the worlde, and in the kyngdome of god and Chryste.

With kynges for the moste parte we haue none acquayntaunce neyther promyse. They be also most cōmunely mercyles. Moreouer yf they promise they are yet men as vnconstant as are other people and as

But not lyke with kynges and god.

as vntrewe. But with god, yf we haue beleue we ar accounted and haue an open waye in vnto hym by the doze Chryst, whiche is neuer shutte but through vnbeleue / neyther is there any porter to kepe any man out. By hym saythe Paule Ephe. ii. that is to saye, by Chryste we haue an open waye in vnto the father. So are ye nowe no moze straungers and forreners (saythe he) but cyteselens with the sayntes and of the housholde of god. God hath also made vs promyse and hathe swozne: yea hathe made a testament oz a couenaunte and hathe bounde hym selfe, and hath sealed his obligacion with Chrystes blode and confyrmed it with myracles. He is also merciful and kynde / and complayneth that we wyll not come vn to hym. He is myghtye and able to perfozme that he promyseth. He is trewe and can not be but trewe, as he can not be but god. Therfoze is it not lyke with the kynge and god.

We be synners saye they, god wyll not here vs. Beholde howe they flee from god as from a tyraunt mercyleſſe. Whom a man counteth moſt mercyfull vnto hym he soneſt fleeth. But theſe teachers dare not come at god. Why? For they are the chyldren of Cayn. If the sayntes loue whom god hateth, then god and his sayntes are deuyded. When thou prayeſt to the sayntes, howe do they knowe excepte that god, whome thou counteſt mercyleſſe, tell them: If god be ſo cruell and ſo hateth the it is not lykely ỹ he wyll tell the sayntes that ỹ prayeſt vnto them.

Chryſte is no synner.

When they saye we be saynners: I anſwere that Chryſte is no synner, saue a satyſfaccion, and an offerynge for synne.

Take

Take Chryste from the sayntes and what are they? What is Paule without Chryste? Is he any thynge saue a blasphemer, a persecuter, a murtherer and a sheder of chrysten blode?

But as sone as he came to Chryste he was no more a synner but a mynyster of ryghtousnes. He wente not to Rome to take penaunce vpon hym, but went and preached vnto his bretherne the same mercy whiche he had receyued fre, without doynge penauce or hyrynge of sayntes or of monkes or freers. More ouer yf it be goddes worde that thou shulde put thy truste in the sayntes merytes or prayers/then be bolde. For goddes worde shall defende the and saue the. If it be but thyne owne reason, then feare. For god commaundeth by Moyses Deuteronomion.xii.sayenge: What I commaunde you that obserue and doo/and put no thynge to, nor take oughte therfro: yea and Moyses warneth straytly in an hundred places that we doo that onely whiche god commaundeth, and whiche semeth good and ryghtouse in his syghte, and not in oure owne syghte, For nothynge bryngeth the wrathe of god so sone, and so sore on a man, as the ydolatry of his owne imaginacion.

Last of all these argumentes are contrary to the argumentes of Chryste and of his apostles. Chryste disputeth Luke.xi.sayenge: yf the sonne axe the father bread, wyll he geue him a stone? or yf he aske hi fyshe, wyl he geue hym a serpēt? & so forth. If ye thē (sayth he) whiche are euyll can geue good gyftes to your chyldren, howe moche rather shall your heuenly father geue a good spirite vnto them ỹ aske him?

And

And a lytle before in the same chapter he sayth. If a man cam neuer so out of season to his neyghbour to borowe bread: euen when he is in his chambre & the doore shet and all his seruauntes with hym. Neuertheles yet yf he contynue knockynge and prayenge, he wyll ryse and geue hym as moche as he nedeth/thoughe not for loue, yet to be ryd of hym that he maye haue reste. As who shulde saye, what wyll god do yf a man praye hym: seynge that prayer ouercometh an euyll man? Aske therfore (sayth he) and it shall be geuen you, seke and ye shall fynde, knocke and it shalbe opened vnto you. And Luke. xviii. he putteth forthe the parable or similitude of the wycked iudge whiche was ouercome with the importune prayer of the wedowe. And concluded sayenge. Here what the wycked iudge dyd. And shal not god auenge his electe whiche crye vnto hym nyghte and daye? Whether therfore we complayne of the intollerable oppression and persecucion that we sofre, or of the flesshe that combreth and resysteth the spirite god is mercyfull to here vs and to helpe vs. Seest thou not also how Christ curethe many and casteth out deuyls out of many vnspoken to, howe shall he not helpe yf he be desyred and spoken to.

Whē the olde phareses, whose nature is to dryue synners from Christ, asked Christe why he dyd eate with publicanes and synners. Christ answered that the whole neded not ỹ phisicion but the sycke. That is, he came to haue conuersacion with synners to heale them. He was a gyfte geuen vnto synners, and a treasure to paye theyr dettes. And Christe sente the complaynynge and dyldaynynge phareses to the prophete

Christe is a gyfte geuē to synners.

prophete. Oseas sayenge / goo and lerne what this meaneth / I desyre or requyre mercy and not sacrifyce. As who shuld saye / ye pharyses loue sacrifice and offerynge for to fede that god your belyes with all / but God commaundeth to be mercyfull. Synners are euer captyues and a praye vnto the phareses & ypocrytes / for to offer vnto theyr belies / and to bye merytes / pardons and forgeuenes of synnes of thē. And therfore feare they them awaye from Chryst wt argumentes of theyr bely wysdome. For he that receaueth forgeuenes free of Chryste wyll by no forgeuenes of them. I came (sayth Chryst) to call / not the ryghtwes / but ꝑ synners vnto repētaunce. The pharyses are ryghteous & therfore haue no parte wythe Chryst / nether neade they For they ar gods thē selfe & sauars. But synners ꝑ repēte partaine to chryst. yf we repēte / chryst hath made satisfactiō for vs all ready.

God so loued the worlde / that he gaue his only sonne / that none that beleue on hym shulde perysh / but shuld haue euerlastyng lyue. For God sente not his sonne in to the worlde / to condemne the worlde / but that the world thorow him myght be saued. He that beleueth on hym shall not be damned / but he ꝑ beleueth not he is damned all ready. Johñ. iii.

Paul. Roma. v. sayth. Because we are iustyfyed thorow faith / we ar at peace with god thorow fauth we are peace wt god thorow our lorde Jesus chryste that is because that God / whyche can not lye / hath promysed and sworne to be mercyfull vnto vs and to forgyue vs for Chrystes sake / we beleue and are at peace in our consciences / we runne not hyther & thyther for pardon / we trust not in this frere nor ꝑ

God loueth mercy.

Ypocrites loue offerynges

monke neyther in any thynge saue in the worde of God only. As a thyld when his father threatneth hi for his faute/hath neuer rest/ tyl he heare the worde of mercy & forgeuenes of his fathers mouth agayne but as sone as he heareth his father saye / goo thy wayes/do me no moare so/ I forgeue the this faute/ then is his hert at rest/thē is he at peace/ then runneth he to no man to make intercession for hym. Nether though ther come any false marchaūde saying/ what wylt thou gyue me and I wyll obtayne pardon of thy father for the / wyll he soffre him selfe to be begyled/no he wyll not bye of a wyly fox ỹ which his father hath heuen him frely.

It foloweth, god setteth out his loue ỹ he hath to vs/thatis/he maketh it appere/that men may preue loue/yf they be not moare thē stocke blynde. In as moch saith Paul as whyle we were yet synners/ Christ died for vs. Moch moare now/saith he(seing we are iustyfied by his bloude)shal we be preserued from wrath thorow hym. For yf when we were enemyes we were reconsyled to god by the deeth of his sonne: moch moare seinge we are recōsiled/we shall be preserued by his lyfe. As who shulde saye/ yf god loued vs when we knew him not / moch moare loueth he vs now we know him. yf he were mercyfull vnto vs while we hated his law / moch moare mercyfull wyll he be now / seynge we loue it and desyre strength to fulfyll it. And in the. viii. he argueth. yf god spared not his owne sonne but gaue him for vs all / howe shall he not wyth hym geue vs all thynges also?

Christ prayed John. xvii. not for the Apostles only

only but also for as many as shulde beleue thorow theyr preaching and was herd/what soeuer we aske in his name the father geueth vs. Joh.xvi. Chryste is also as mercyfull as the sayntes. Why go we not streght waye vnto him? Verely because we feale not the mercy of god nether beleue his trouth. God wyl at the lest waye (saye they) heare vs the sonet for the sayntes sake. Then loueth he the saynte better then Chryste & his owne trueth. Heareth he vs for ỹ saintes sake: so heareth he vs not for his mercy. For merites and mercy can not stonde together.

why we come not to Christ.

Finally yf thou put any trust in thyne owne deades or in the deades of any other man of any saynt/ thē mynyshyst thou the trouth mercy and goodnes of God. For yf god loke vnto thy workes or vnto ỹ workes of any other man or goodnes of the saynte: then doeth not he all thynges of pure mercy and of his goodnes & for the truethes sake whyche he hath sworne in Chryst. Now sayth Paul in the last to Titus. Not of the ryghtuous deades whiche we dyd: but of his mercy saued he vs.

Our blynde disputers wyl say/yf our good deades iustifye vs not / yf God loke not on oure good deades neyther regard them nor loue vs the better for thē what neade we to doo good deades? Answere God loketh on our good deades and loueth them/yet loueth vs not for theyr sakes. God loueth vs fyrst in Chryst of his goodnes and mercy / and powreth his spryte in to vs/and geueth vs power to do good deades And because he loueth vs/he loueth our good deades: yee because he loueth vs/he forgeueth vs our euyll deades whych wee do of fraylte &

God loketh on oure good deades.

not of purpose or for the nonce. Oure good deades do but testyfie only that we are iustyfyed and beloued. For excepte we were beloued and had gods spyrite we coulde neyther doo nor yet consent vnto any good deade. Antichrist turneth the rotes of the trees vpward. He maketh the goodnes of god ẏ braūches & our goodnes the rothes. We must be fyrst good after Antychrystes doctrine/ & moue god & cōpell hym to be good again for our goodnes sake: so most gods goodnes spryge out of our goodnes. Nay verely gods goodnes is ẏ rote of all goodnes & our goodnes/ yf we haue any sprygeth out of his goodnes. ¶ Praier

Antychriste turneth the rotes of the tree vpwarde.

Of prayer & good deades & of the order of loue or charyte I haue habundaūtly wrytten in my boke of ẏ iustyfyēge of fayth. Neuer the later that ẏ mayste se what the prayers and good workes of our mōkes & freres and of other goostly people are worth/ I wyll speake a worde or two and make an ende. Paul sayth. Galathi. iii. All ye are the sonnes of God thorow fayth in Iesu chryste. For all ye that are baptysed haue put Chryst on you (that is ye are become Chryste him selfe) There is no Iew (saith he) neyther greke: neyther bondage nor fre: neyther mā ner woman: but ye are all one thynge in Chryste Iesu. In Christ there is neyther frēch nor englysh: but the frenchman is the englyshmans owne selfe / and the englysh the frenschmans owne selfe. In Chryst there is neyther father/ nor sonne: neyther Master: nor seruaunt: neyther husbande / nor wyfe / neyther kynge/ nor subiecte: but the father is the sonnes selfe and the sonne the fathers owne selfe / and the kynge is the subiectes owne selfe/ and the subiecte is ẏ kyn

In chryste we are one as good as another equaly beloued & indifferently harde.

ges

ges owne selfe/and so forth. I am thou thy selfe and thou art I my selfe and can be no nere of kynne. We are all the sonnes of God all Chrystes seruauntes bought with his bloude & euery man to other Chryst his owne selfe. And Collo.iii. ye haue put on ỹ new mā which is renued in the knowleage of God after ỹ ymage of him ỹ made hi (that is to say christ) wher is (saith he) neyther greke nor Iewe/circūcision/nor vncircūcisiō barbarous or scithiā, bōd or fre: but chryst is all in all thinges. I loue ỹ not now because thou art my father & hast done so moch for me or my mother and hast borne me and geuē me sucke of thy bres tes (for so do Iewes and Saracenes) but because of the great loue that Chryst hath shewed me. I serue the not because thou arte my master or my king/ for my hope of rewarde or feare of payne/but for the loue of Chryste. For the childerne of fayth are vnder no lawe (as thou sayst in the pystles to the Romains to the Galathians/ in the fyrste to Timoth. but are fre. The spryte of chryst hath wrytten the lyuely law of loue in theyr hertes which dryueth them to worke of theyr own accorde frely & willingly/for the greate loues sake only whych they se in Chryste/and therfore nede they no law to cōpel thē. Chryst is all in al thinges to them that beleue/and the cause of al loue Paul sayth. (Ephe.vi) seruauntes obeye vnto your carnall or fleshly masters with feare and tremblige/ in synglenes of youre hertes as vnto Chryste & not with eye seruyce as men pleasers: but as the seruaū tes of Chryste: doinge the wyll of God frō the herte: euen as though ye serued the lorde and not mē. And remembre what soeuer good thynge any man doeth

Chryst is all to a chrysten man.

The chyldre of fayth worke of loue & nede no lawe to compell them.

we are al christis seruauntes and saruc Chryste.

that shall he receyue agayne of the lorde/whether he be bonde or fre. Chryste thus is all in all thynges & cause of all to a Chrysten man. And Math.xxv. saith Chryste: in as moche as ye haue done it to any of ỹ lest of thys my bretherne/ye haue done it to me. And in as moch as ye haue not done it vnto one of ỹ lest of these/ye haue not done it to me. Here seyst thou ỹ we are Chrystes brethren and euē Chryste himselfe/ and what soeuer we do one to another that doo we to Chryste. yf we be in chryste we worke for no worldly purpose/but of loue. As Paul sayth.ii.Corint.v. The loue of chryst compelled vs (as who shuld saye we worke not of a fleshly purpose) For (sayth he) we knowe henforth no man flesly: no thoughe we once knew Chryst flesly we do so now no moare. We are other wyse mynded/then whē Peter drewe his swerde to fyght for Chryste. We are nowe ready to sofre with Chryst and to loose lyfe and all for oure very enimyes to bryngе them to Chryste. yf we be in chryst we are minded lyke vnto Chryste/whiche knew nothinge flesly or after the wyll of the flesche/as thou sayst Math.xii. when one sayd to hym. Loo thy mother and thy brethern stonde wythout desyrynge to speake with the. He answered/who is my mother & who are my bretherne? And stretched his hande ouer his disciples saynge: se my mother & my bretherne. For who soeuer doeth the wyll of my father whyche is in heuē/the same is my brother my syster and my mother. He knew not his mother in that she bare hī/ but in ỹ she dyd the wyll of his father in heuen. So now as god the fathers wyll & cōmaundement is all to Chryst, euen so Chryst is all to a Chrysten man.

Christ knoweth nothing worldly no not his very mother.

Chryste

Chryste is the cause why I loue the why I am redy to do the vttermost of my power for the / & why I praye for the. And as longe as the cause abydeth / so longe lesteth the effecte euen as it is al waye day / so longe as the sone shyneth. Do therfore the worst thou canst vnto me: take awaye my goodes: take awaye my good name: yet as lõge as Chryste remayneth in myne herte / so longe I loue the not a whyt the lesse and so longe arte thou as dere vnto me as myne owen soule / & so lõge am I ready to do the good for thyne euyl & so lõge I pray for the w̄ al myne herte. For christ deserueth it of me & had deserued it of me Thine vnkyndues cõpared vnto his kindnes is no thig at al / ye it is swalowed vp / as a litle smoke of a myghtie wynde / and is no moare sene or thoughte vpon. Moreouer that euyll which thou doyst to me / I receaue not of thyne hande / but of ỹ hande of god and as Gods scorge to teach me pacyence and nurtoure me. And therfore haue no cause to be angry w̄ the moare then the chyld hath to be angre wyth his fathers rod or a sycke man w̄ a soure or a bytter medicyne that healeth him / or a prysoner wyth his fetters or he that is punished lawfully with the officer that punysheth him. Thus is Chryste all and the whole cause why I loue the / And to all can nought be added Therfore can not a lytle money make me loue the better or moare bound to praye for the nor make Gods commaundemẽte gretter. Last of all / yf I be in Chryste thẽ the loue of chryste cõpelleth me. And therfore I am ready to geue the myne and not to take thyne from the yf I be able I wyll do the seruyce frely / yf not / thẽ yf thou minystre to me agayne

As longe as christ abideth so lõge a chrysten man loueth.

Money byndeth not christen to praye.

God careth for vs.

that receaue I of the hande of God which mynisterith it to me by the: For God careth for his and mynystreth all thynges vnto them and moueth turkes and saracenes and al maner infydels to do thē good as thou sayst in Abrahā/Isaac & Jacob / and howe god went with Joseph in to Egypte and gate hym fauoure in the pryson and in euery place/whyche fauoure Joseph receaued of ȳ hande of God & to God gaue the thākes. This is god and Chryste all in all: good & bad receaue I of God. Thē ȳ ar good I loue/because they are i Chryst & the euyl to bringe thē to Chryst. Whē any mā doeth wel I reioice, ȳ god is honored, & whē any mā doeth euyl I sorow because ȳ god is dishonoured Finally i as moch as god hath created al & Chryst bought al w̄ his bloud/therfore ought al to seke God and Chryst i al & else nothinge.

The bely is a God and cause of all vnto oure spiritualite.

But cōtrary wyse vnto monkes/freres / & to the other of our holy spiritualte ȳ bely is al in al & cause of al loue Offer therto/so art ȳ father, mother, sister & brother to thē Offerst ȳ not/so know they ȳ not: ȳ art neyther father/mother/syster/brother nor any kinne at all to thē. She is a syster of oures he is a brother of ours say they he is verely a good mā/ for he doeth moch for our religiō. She is a mother to our couēt: we be greatly boūd to praye for thē And as for soch and soch (saye they) we knowe not whether they be good or bad or whether they be fysh or flesh/ for they do nought for vs we be moare bounde to praye for oure benefactours (saye they) and for them that geue vs/then for them that geue vs not. For them that geue lytle are they lytle bounde and them they loue lytle and for them that gyue moche are they moche

bounde

bounde and them they loue moch. And for them that geue nought are they nought boũde and them they loue not at al. And as they loue the when ỹ geuest: so hate they the when thou takest awaye from them and runne all vnder a stole and curse the as blacke as pytch So is cloyster loue, bely loue/cloyster prayer and cloyster bretherhed bely bretherhed. Moreouer loue that springeth of Christ seketh not hir owne selfe (.i. Corynth.xiii) but forgetteth hyr selfe and bestoweth hyr vpon her neyghbours profyte as christ sought oure profyte and not his owne. He soughte not the fauoure of God for hym selfe/ but for vs yea he toke the wrath and vengeaunce of God from vs vnto hym selfe & bare it on his owne backe to bringe vs vnto fauoure. Lykewyse doeth a Chrystẽ man geue to his brethern and robbeth them not as freres and mõkes doo. But as Paul commaundeth Ephe. iiii. laboureth with his handes some good worke to haue where with to helpe the neady. They geue not but receaue only. They laboure not but lyue ydely of ỹ swet of ỹ pore. There is none so pore: a wedow/ though she haue not to fynde her selfe and her chyldern nor any money to geue: yet shal the frere snach a chese or some what. They preach/ saist thou and laboure in the worde. Fyrst they saye they are not called & therfore ought not: for it is the curates office. The curate can not sayst thou. What doeth the thefe there thẽ? Secondaryly a true preacher preacheth Chrystes testamente only and maketh Chryste the cause and rewarde of all oure deades and teacheth euery man to beare his crosse wyllingly for christes sake: But these are enemyes vnto ỹ crosse of Chryste and

All is of the bely and nothyng of christe.

Chrystis loue forgeteth her selfe: but monkes loue thinketh on the bely.

Freres & mõkes oughte not to preach

and pꝛeach theyꝛ bely whiche is theyꝛ God. Ephe-
sians.iii.and they thynke that lucre is the seruynge
of God.i.Tymothei. vi. that is / they thynke them
Chꝛysten only which offer vnto theyꝛ belyes/whych
when thou hast fylled then spue they out pꝛayers foꝛ
the/to be thy rewarde/and yet wot not what pꝛayer
meaneth.Pꝛayer is the lõginge foꝛ gods pꝛompses/
whych pꝛompses as they pꝛeach them not so longe
they not foꝛ them noꝛ wyshe thẽ to any man. Theyꝛ
lõgynge is to fyll theyꝛ panch whõ they serue & not
Chꝛist & thoꝛow swete pchinge & flatteringe woꝛdes
deceaue ỹ hertes of the symple & vnlerned. Ro.xvi.

Chꝛyst is the whole cause why God loueth vs.

Fynally as Chꝛyst is the whole cause why we do
all thynge foꝛ ouꝛ neyboure/ euen so is he the cause
why god doeth all thynge foꝛ vs/ why he receaueth
vs in to his holy testamente and maketh vs heyꝛes
of al his pꝛompses/and powꝛeth his spꝛyte in to vs/
and maketh vs his sonnes / and fascyoneth vs lyke
vnto Chꝛyste and maketh vs soch as he wolde haue
vs to be. The assuraunce that we are sonnes/ belo-
ued and heyꝛes wyth Chꝛyste and haue Gods spꝛyte
in vs/is the consente of oure hertes vnto the law of
God. Whiche lawe is all perfeccyon and the marke
where at all we oughte to shote. And he that hitteth
that marke/so that he fulfylleth the law with al his
herte soule and myghte and wyth full loue and lust
wythout al let oꝛ resystaunce is pure golde and nea
deth not to be put any moꝛe in the fyꝛe: he is streght
and ryghte and neadeth to be no moꝛe shauen:he is
full fascioned lyke Chꝛyste and can haue no moꝛe ad
ded vnto hym. Neuertheles there is none so perfecte
in this lyfe that fyndeth not let and resystaunce by

How to knowe that we are gods sonnes.

The law is the marke: pe & the twich stõ where wythe we oughte to trye oure selues & se howe ferfoꝛth we are purged

the

the reasons of originall synne or byrth poyson that remayneth in hym/as thou mayst se in the lyues of all the sayntes throw out all the scrypture and in Paul. Roma. vii. The wyl is presente/ sayth he/but I fynde no meanes to performe that whych is good I doo nott that good thynge whyche I wolde: but that euyll do I whych I wolde not. I fynde by the law that when I wolde do good/euyl is present wyth me. I delyte in the law/as concernyng the inner man/ but I fynde an other law in my membres rebellinge agēste the law of my mynd and subduige me vnto the law of synne. Which law of synne is no thynge but a corrupte and a poysoned nature which breaketh in to euyll lustes and from euyll lustes in to weaked dedes and must be purged with the trew purgatory of the crosse of Chryste: that is thou must hate it wythe all thyne herte and desyre god to take it from the. And thē what soeuer crosse God putteth on thy backe beare it pacietly whether it be pouerte sycknes or persecution or what soeuer it be/and take it for the ryghte purgatory and thynke that God hath nayled the fast to it/to purge the therby. For he that loueth not the law and hateth his synne & hath not professed in his herte to fyghte ageynste it and moueth not to God to take it awaye and to purge hym of it / the same hath no parte wyth Chryste. yf thou loue the lawe & fyndest that thou hast yet synne hangynge on the/where of than forowest to be delyuered and purged as for an example/thou hast a couetous mynde and mystrustest god and therfore art moued to begyle thy neighboure and arte vnto him mercyleſſe/not carynge whether he synke or swym so thou

The ryghte crosse of chryst

He that loueth not the law and hateth syn hath no part with Chryste

Howe to trye the doctrynt of oure spiritualte.

thou mayst winne by hym or gett frō him ꝙ he hath: then gett the to the obseruaũte whyche is so purged from the synne that he wyll not once handle a peny and wyth that wyle doeth the sotle fore make the go se come flyenge in to his hole ready prepared for his mouth wythout his labour or swett and bye of his merites which he hath instore and geue thy money not in to his holy handes but to him that he hath hyred other with parte of his prayers or parte of his praye to take the synne vpon hym and to hãdle his money for him. In lyke maner yf any parson that is vnder obedience vnto godsordinaũce(whether it be sonne or doughter/seruaũte/wyfe or subiecte)conſẽt vnto the ordinaunce/ and yet fynde cõtrary mociõs: let hym go also to them that haue professed an obedi ence of theyr owne makynge/and bye parte of their merytes.yf thy wyfe geue the.ix.wordes for thre/ go to the charterhouse and bye of theyr sylence and so.

If the prayers and merytes of our religyous purge oure lustes then are they of value and elle not.

If the abstenynge of the obseruaunt from handlynge money heale thyne herte from delyrynge money/and the obedyence of them that wyll obeye nothynge but their owne ordinaunce/heale thy dysobedyence to Gods ordinaũce/and the sylẽce of the charterhouse monke tame thy wyues tonge:then beleue that theyr prayers shall delyuer thy soule from the paynes of that terreble & fearfull purgatory whych they haue fayned to purge thy purse wyth all.

The spyrytualte encreaseth dayly. Moo prelates moo prestes/moo monkes/freres/chanons/nũnes & moo heretykes/ I wolde saye heremytes wyth lyke draffe/ Set before the the encrease of saynt Fraunches disciples in so few yeres. Rekẽ how many thou

sande:

sande:yee how many twenty thousandes/not discyples only:but whole cloysters are spronge out of hel of thē in so lytle space. Pateringe of prayers encreaseth dayly. Theyr seruyce as they call it/wareth longer & the laboure of theyr lyppes greater/new sayntes/new seruyce/new feestes and new holy dayes. What take all these awaye? Synne? Nay. For we se the contrary by experience and that synne groweth as they grow. But they take awaye fyrst gods word with fayth/hope/peace/ vnite/ loue and cōcorde the house and londe/rēt and fee/toure and toune/ goodes and catell, and the very meate out of mens mouthes. All these lyue by purgatory. When other wepe for theyr frendes they synge merely whē other loose theyr frendes they gete frendes. The pope w al his pardons is grounded on purgatory. Prestes, monkes/chanons/ freres with all other swermes of ypocrytes do but empti purgatory and fyll hell. Euery masse/saye they/delyuereth one soule out of a purgatory. If that were trew/ye often masses were ynow for one soule/yet were the parish prestes and curates of euery paryſh sufficiente to scoure purgatory. All the other costly worke men myght be well spared.

what the spiritualtie take awaye with theyr prayers.

when other wepe they synge and when other lose they wynne.

All is of purgatory. Thes phisicions geue no other medicines saue purgacios onely.

¶ The.iiii. sences of the scrypture.

They deuyde the scrypture in to.iiii.sences/ the literall/the tropologycall/ allegorycall anagogicall. The literall sence is become nothinge at al. For the pope hath take it cleane awaye, and hath made it his possession. He hath partly locked it vp with the false and counterfayted keyes of his tradicions cerimonies and fayned lyes And partly dryueth mē frō it with violence of swerde For

noman

no man dare abyde by the lytteral ſenſe of the texte/ but vnder a pꝛoteſtacion/ yf it ſhall pleaſe the pope. The tropological ſence perteyneth to good maners (ſay they) and teacheth what we ought to do. The allegozy is appꝛopꝛiate to fayth/ and the anagogycal to hope and thynges aboue. Tropological and anagogicall are termes of theyꝛ owne fayneynge and all together vnneceſſary. Foꝛ they are but allegozyes both two of thē and this wozde allegozye compꝛehēdeth them both and is ynough. Foꝛ thopological is but an allegozy of maners and anagogicall an allegozy of hope. And allegozy is as moch to ſaye as ſtraunge ſpeakynge oꝛ bozowed ſpeach. As whē we ſaye of a wantā chyld / this ſhepe hath magottes in his tayle/ he muſt be anoynted wythe byꝛchym ſalue which ſpeach I bozow of the ſhepardes. ¶ Thou ſhalt vnderſtōde therfoꝛe that the ſcripture hath but one ſence which is the lyterall ſence. And that litterall ſence is the rote and grounde of all and the ancre that neuer fayleth where vnto yf thou cleue thou canſt neuer erre oꝛ goo out of the waye. And yf thou leue the litterall ſence thou canſt not but goo out of the waye. Neuer the later the ſcripture vſeth pꝛouerbes/ ſimilitudes / redels oꝛ allegozyes as all other ſpeches do/ but that which the pꝛouerbe/ ſimilitude/ redell oꝛ allegozy ſignyfieth is euer the lyterall ſēce which thou muſt ſeke out diligently. As in the Engliſh we bozow wozdes and ſentences of one thinge and appy them vnto an other and geue them newe ſygnifycacions. We ſaye let the ſee ſwell and ryſe as he wyll yeth hath god appoynted how ferre he ſhall goo: meanynge that the tyꝛauntes ſhall not do what they

Allegozy and what it ſygnifyeth.

The ſcripture hath but one ſenſe.

they wolde/ but that only which God hath appoynted them to do/loke yer thou lepe/whose literal sẽce is/doo nothynge sodenly or wythout auysemente. Cut not the bowe that thou stondest vpon whose literal sence is oppresse not the comins & is borowed of hewers. When a thynge speadeth not well/we borowe speach and saye/ the byshope hath blessed it/because that nothynge speadeth well that they medyll wyth all. If the podech be burned to or the meate ouer rosted/we saye/the byshope hath put his fote in the potte or the byshope hath playd ỹ coke / because the bishopes burn who they lust and who soeuer displeaseth them. He is a pontyfycall fellowe/that is/prowd & statly. He is popish/that is superstycious and faythlesse. It is a pastyme for a prelate, It is a pleasure for a pope. He wolde be free and yet wyll not haue his heed shauen. He wolde that no man shuld smyte him and yet hath not the popes marke And of hym that is betrayd & wotteth not how / we saye/he hath bene at shrykte she is master parsons systers doghter,he is the byshope systers sone/he hath a cardinall to his vncle/she is a spyrituall whore/it is the gentle woman of the parsonage/he gaue me a kyrieleyson. And of her that answereth her husbād vi.wordes for one we saye/ she is a syster of the charterhouse/as who shulde saye / she thynketh that she is not bounde to kepe sylence / theyr sylence shall be a satysfaccyon for her. And of hym that wyll not be saued by Christes merytes/but by the workes of his owne ymaginacyon:we saye it is a holye worke mā Thus borowe we and fayne new speath in euery tōge. All fables, prophesyes and reuels are allegories as

Borowed speche.

ysopus fables, and Marlyons prophesies, and the interpretacion of them are the litterall sence.

So in lyke maner the scrypture bosoweth wordes and sentēces of all maner thynges, and maketh prouerbes and similitudes or allegorys. As Christ sayth Luke.iiii Physicion heale thy selfe. Whose interpretacion is doo that at home whiche thou doest in straunge places, and that is the litterall sence. So when I saye Christ is a lambe, I meane not a lambe that beareth woll/ but a meke and a pacient lambe whiche is beaten for other mennes faures. Christe is a vine / not that beareth grapes: but out of whose rote the braunches that byleue, sucke the spirite of lyfe and mercy, and grace, and power to be the sonnes of god, and to do his wyll. The similitudes of the gospell are allegories borowed of worldly matters to expresse spirituall thinges. The apocalipse or reuelacions of Johñ are allegories whose litterall sence is herde to fynde in many places.

The ryghte vse of allegories.

Beyonde all this, when we haue founde out the litterall sence of the scrypture by the processe of the texte or by a lyke texte of a nother place. Then goo we and as the scrypture borowoth similitudes of worldly thynges euen so we agayne borowe similitudes or allegorys of the scrypture, and applye thē to our purposes. Which allegories are no sences of the scrypture: but fre thynges besydes the scrypture and all together in the liberte of the spirite. Whiche allegories I maye not make at all the wylde aduentures: but must kepe me within the compasse of the fayth, and euer applye myne allegory to Christ and vnto the fayth. Take an ensample/ thou haste the

Allegories are no sense of scripture.

story

ſtory of peter howe he ſmote of Malchuſes eare, and howe Chryſt healed it agayne. There haſt thou in ỹ playne texte great lernynge, great frute, and great edifienge which I paſſe ouer becauſe of tediouſnes Then come I, when I preache of the lawe and the goſpell/and bozowe this example to expreſſe the nature of the lawe and of the goſpell, and to paynte it vnto the before thyne eyes. And of Peter and his ſwerde make I the lawe, and of Chryſte the goſpell ſayenge, as Peters ſwerde cutteth of ỹ eare ſo doth the lawe. The lawe damneth, the lawe kylleth, and mangleth the conſcience.

There is no eare ſo rightous that can abyde the hearynge of the lawe. There is no dede ſo good but that the lawe dampneth it. But Chryſte, that is to ſaye the goſpell, the promyſes and teſtamente that god hathe made in Chryſte healeth the eare and cõſcience whiche the lawe hath hurte. The goſpell is lyke, mercy and forgeuenes freely, and al together an healynge playſter. And as Peter dothe but hurte ẽ make a woũde where was none before: euen ſo doth the lawe. For when we thynke that we are holy and ryghtous, and full of good dedes ỹt the law be preached a ryght, our ryghtouſnes and good dedes vanyſſhe awaye, as ſmoke in the wynde, and we are lefte dampnable ſynners onely. And as thou ſeeſt howe that Chryſte healeth not tyll Peter had wounded, and as an healynge playſter helpeth not tyll ỹ corroſy hath trobled the wounde, euen ſo the goſpel helpeth not, but when the lawe hathe wounded the conſcience and brought the ſynner in to the knowlage of his ſynne. This allegory proueth no thynge

Allegorie and proue nothige

neyther can do. For it is not the scrypture, but an example or a similitude borowed of the scrypture to declare a texte or a conclusion of the scrypture more expresly and to rote it and graue in the herte. For a similitude or an example doth pynte a thynge moch deper in the wittes of a man then doth a playne spekynge, and leaueth behynde hym as it were a stynge to pricke hym forwarde and to awake hym with al. Moreouer yf I coulde not proue with an open text that whiche the allegory dothe expresse / then were the allegory a thinge to be gested at, and of no greater value then a tale of Robyn hode. This allegory as towchynge his fyrste parte is proued by Paule in the.iii.chap. of his Pistle to the Roma. where he sayth. The lawe causeth wrath. And in the.vii. cha. to the Rom. When the lawe or cõmaũdmente came, synne reuyued, and I become deed. And in the.ii. pistle to the Corinth. in the thyrde chapter / the lawe is called the minister of deth and dampnacion. &c. And as concernynge the seconde parte Paule sayth to the Rom. in the.v. chap. In that we are iustified by fayth we are at peas w god. And in the. ii. pystle to the Corin. in the. iii. The gospel is called the ministracion of iustifienge and of the spirite. And Gala.iiii. The spirite cometh by preachynge of the faythe. &c. This dothe the litterall sence proue the allegory and beare it, as the foundacion beareth the houle. And becauſe that allegories proue nothinge therfore are they to be vſed ſoberly and ſeldom, and onely where the texte offereth the an allegory.

If thou can not proue the allegory with an open texte then is it fals doctrine.

The litterall sence proueth the allegory.

And of this maner (as I aboue haue done) doth Paule borowe a similitude, a fygure, or an allegory

of Genesis to expresse the nature of the law & of the gospell And by Ager and her sone declareth the propertie of the lawe and of her bonde thyldren whiche wyll be iustified by dedes And by Sara & her sone declareth the propertie of the gospell, and of her fre chyldren whiche are iustified by fayth/and how the chyldren of the lawe whiche beleue in theyr workes persecute the chylderne of the gospell whiche beleue inthe mercy and truth of god, and in the testamente of his sone Jesus our lorde. And lykewyse do we borowe lykenesses or allegories of the scrypture/ as of Pharao and Herod, and of the scribes and pharises to expresse our mysserable captiuite and persecucion vnder Antechryst the pope.

The greatest cause of whiche captiuite, and the decaye of the faythe and this blyndnes wherin we now are, sprange fyrst of allegories For Origen and them of his tyme drewe all the scrypture vnto allegories. Whose ensample they that came after folowed so longe, tyll at the last they forgat the order, and processe of the texte / supposynge that the scrypture serued but to fayne allegories vpon. In somoche that twenty doctours expounde one texte. xx. wayes/ as chyldren make descant vpon playne songe. Then came oure sophisters with theyr Anagogicall and chopologicall sence, & with an antetheme of halfe an enche/out of whiche some of them drawe a thred of. xx. dayes longe. yea thou shalt fynde ynowe that wyll preach Chryste, and proue what soeuer poynte of the faythe that thou wylte, aswell out of a fable of Ouyde or of any other poyet, as out of sayncte Johns gospell or Pauls pistles. yea they are come

The faythe was lost thorow allegories.

Chopologicall sophisters.

Poetry is as good diuinite as the scripture to our scolemen.

vnto suche blyndnes that they not only saye the litterall sence profiteth not, but also that it is hurtfull and noysome and kylleth the soule. Which dampnable doctryne they proue by a text of Paul. ii. Cozin. iii. Where he sayth the letter kylleth but the spirite geueth lyfe. Loo saye they the litterall sence kylleth & the spirituall sence geueth lyfe. We muste therfoze saye they/seke out some choplogicall sence.

The litterall sense kylleth saye sophysters.

Here lerne what sophistri is, and howe blynde they are, that thou mayst abhoxre them and spue thē out of thy stomake foz euer. Paule by the letter meaneth Moyses lawe/whiche the pzocesse of the texte folowynge declareth moze bzyghte then the sonne. But it is not theyz gyse to loke on the ozder of any text, but as they fynde it in theyz doctours so allege they it and so vnderstande it. Paule maketh a comparyson betwene the lawe and the gospell and calleth the lawe the letter, because it was but letters grauen in two tables of colde stone. Foz the lawe doth but kyll and dampne the consciences, as longe as there is no lust in the herte to do that whiche the lawe cōmaundeth. Cōtrary wyse he calleth the gospell the administracion of the spirite and of tyghteousnes oz iustifyenge. Foz when Chzyst is pzeached and the pzomyses whiche god hath made in Chzyst are beleued, the spirite entereth the herte, and loseth the herte, and geueth lust to do the law and maketh the lawe a lyuely thynge in the herte. Nowe as sone as the herte lusteth to do the lawe, then are we righteous befoze god, and our synnes forgyuen. Neuerthelesse the lawe of the letter graued in stone, and not in the hertes was so gloxious, that Moyseses face

The litter kille this expoūde.

To loue the law is tyghtousnes.

shone

shone so bryght that the chyldren of Israell coulde not beholde his face for bryghtnes. It was also geuen in thunder and lyghtnynge and tereble sygnes, so that they for feare came to Moses, and desyred hym that he wolde speake to them and let god speke no more. Lest we dye (sayd they) yf we here hym any more: as thou mayste se Exodi. xx. Wherupon Paul maketh his comparison sayenge: yf the ministracion of dethe throughe the letters figured in stone was glorious, so that the chyldren of Israell coulde not beholde the face of Moses for the glory of his countenaunce: why shall not the administracion of the spirite be glorious? And agayne: yf the administracion of dampnacion be glorious: moche more shall the administracion of ryghtousnes excede in glory. That is, yf the law that kylleth synners and helpeth them not be glorious: then the gospell whiche pardoneth synners, and geueth them power to be the sonnes of god, and to ouercome synne / is moche more glorious. And the texte that gothe before is as clere.

For the holy Apostle Paule sayth / ye Corinthians are our pystle / whiche is vnderstande and red of all men / in that ye are knowen howe that ye are the pistle of Christ ministred by vs and wryten: not with ynke (as Moyses lawe) but with the spirite of the lyuynge god: not in tables of stone (as the ten cõmaundemẽtes) but in the flesshy tables of the herte / as who shulde saye, we wryte not a deed lawe with ynke and in parchement, nor graue that whiche dãpned you in tables of stone: but preache you ỹ which bryngeth the spirite of lyfe vnto your brestes / which

ſpirite wryteth and graueth the lawe of loue in your hertes, and geueth you luſte to do the wyll of god. And furthermoze, ſayth he, oure ablenes cometh of god whiche hath made vs able to mynyſtre the new teſtament/not of the letter (that is to ſaye not of the lawe)but of the ſpirite. For the letter(that is to ſaye the lawe)kylleth: but the ſpirite geueth lyfe (that is to ſaye the ſpirite of god whiche entereth your hertes when ye beleue the glad tydynges that are preached you in Chryſte)quickeneth your hertes, and geueth you lyfe and luſt, and maketh you to do of lous and of your owne accorde without compulcīō, that whiche the lawe compelled you to do, and dampned you becauſe ye coulde not do with loue and luſt and naturally. This ſeeſt thou that the letter ſignifieth not the litterall ſence, and the ſpirite the ſpirituall ſence. And Rom. ii. vſeth Paule this terme litera for the law. And Ro. vii. where he ſetteth it ſo playne, yͤ yf the great wrathe of god had not blynded thē they could neuer haue ſtombled at it.

The litterall ſenſe is ſpirituall.

God is a ſpirite & all his wordes are ſpirituall. His litterall ſence is ſpirituall, and all his wordes are ſpirituall. when thou redeſt. Mathei. i. ſhe ſhal beare a ſone, and thou ſhalte call his name Jeſus. For he ſhall ſaue his people frō theyr ſynnes. This litterall ſence is ſpirituall and euerlaſtynge lyfe vnto as many as beleue it. And the litterall ſence of theſe wordes Math. v. bleſſed are the mercyfull, for they ſhall haue mercy, are ſpirituall and lyfe. wher by they that are mercifull may of ryght by the truth and promiſe of god calenge mercy. And lyke is it of theſe wordes. Mathei. vi. yf you forgeue othermen

theyr

theyr synnes, your heuenly father shall forgeue you yours. And so is it of all the promises of god. Finally all gods wordes are spirituall / yf thou haue eyes of god to se the ryght meanynge of the texte & where unto the scrypture perteyneth and the synall ende and cause therof.

All the scrypture is eyther the promyses and testament of god in Christe and storyes pertaynynge therunto, to strength thy fayth / eyther the lawe and storyes perteynynge therto to feare the from euell doynge. There is no story nor gest, seme it neuer so symple or so vyle vnto the worlde / but that ỹ shalte fynde therin spirite and lyfe and edifienge in the litterall sense. For it is gods scrypture wryten for thy lernynge and comfort. There is no cloute or ragge there that hathe not precious reliques wrapte therin of faithe, hope, pacience, and longe soferynge and of the truthe of god, and also of his ryghtousenes. Set before the the story of Ruben which defiled his fathers bed. Marke what a crosse god sofered to fall on the necke of his electe Jacob. Consider fyrste the shame amonge the hethen / when as yet there was no mo of the whole worlde within the testāment of of god but he & his housholde. I reporte me to our prelates whiche swere by theyr honoure whether it were a crosse or no. Seest thou not how our wycked bylders rage, because they se theyr byldinges burne, nowe they are tryed by the fyre of goddes worde / & howe they stere vp the whole world, to quenche the worde of god, for feare of losynge theyr honoure? Then what busynes had he to pacyfie his children? Loke what a do he had at the defilinge of his dough

what is to be sought in the scripture and in the litteral sense.

The story of Ruben.

Were they by theyr honoure? then are they not redy to sofre shame for Christes sake.

ter Dina. And be thou sure that the bretherne there were no more furious for the defylynge of theyr syster, then the sonnes here for the defylynge of theyr mother. Marke what folowed Ruben / to feare other that they shame not theyr fathers and mothers. He was cursed and loste the kyngdome and also the preestdome / and his tribe or generacion was euer fewe in nombre as it appereth in the stories of the Bible.

The adultery of Dauid.

The adultery of Dauid with Barsabe is an ensample / not to moue vs to euyll: but yf (whyle we folowe the waye of ryghtousnes) any chaunce dryue vs a syde, that we despere not. For yf we sawe not suche infyrmytes in goddes electe / we whiche are so weke, and fall so ofte shulde vtterly despeare and thynke that god had cleane forsaken vs. It is therfore a sure and an vndoubted conclusion, whether we be holy or vnholy / we are all synners. But the

The differēce betwene gods synners & the deuyls.

dyfference is, that goddes synners consente not to theyr synne. They cōsent vnto the lawe that is both holy and rightous, and mourne to haue theyr synne taken awaye. But the deuyls synners consent vnto theyr synne, and wold haue the lawe and hell taken awaye and are enemyes vnto the ryghteousnes of god.

Noe.

Lyke wyse in the whomely gest of Noe, when he was dronke, and laye in his tente with his preuey membres open / hast thou great edyfyenge in the litterall sence. Thou seest what became of the cursed chyldren of wycked Ham whiche sawe his fathers preuy mēbres and gested therof vnto his bretherne. Thou seest also what blessynge fell on Sem and Ja

phet whiche went backwarde and couered theyr fathers mẽbres and sawe them not. And thyrdly thou seest what infirmite accompanieth goddes electe be they neuer so holy/whiche yet is not imputed vnto them. For the fayth and trust they haue in god swaloweth vp all theyr synnes.

The Pope is likned to ham

Notwithstandynge this text offereth vs an apte and an holsome allegory or similitude to describe our wycked ham Antichriste the pope whche many hundred yeres hathe done all the shame that herte can thynke vnto the preuy membre of god, which is the word of promyse or the word of fayth as Paule calleth it Roma.x. and the gospell and testamente of Chryste wherwith we are begoten/ as thou seest.i. Petri.i. and James.i. And as the cursed chyldren of ham grewe in to gyauntes so myghtye and great that the chyldren of Israell semed but greshoppers in respecte of them: so the cursed sones of oure ham the Pope, his cardinals, byshoppes, abbottes, monkes, and freres, are become mighty gyauntes aboue all powre and auctorite/ so that the chyldren of fayth in respecte of them, are moche lesse then greshoppers. They hepe mountayne vpon mountayne and wyll to heuen by theyr owne strengthe/ and by a waye of theyr owne makynge, and not by the waye Chryste. Neuer the later those gyauntes for the wickednes and abhominacions whiche they had wrought/ dyd God vtterly destroye/ parte of them by the chyldren of Loth, and parte by the chyldren of Esau, and seuen nacions of them by the chyldren of Israell. So no doute shall he destroye these for lyke abhominacions & that shortly. For theyr kyngdome

They wyll to heuen by a waye of theyr owne makynge.

is but

is but the kyngdome of lyes and falsheed whiche must nedes perysshe at the compynge of the truthe of gods wozde/as the nyght vanysheth awaye at the pzesence of the daye. The chyldzen of Israell slewe not those gyauntes, but the powze of god / goddes truthe and pzomyses as thou mayst se in Deutero. So it is not we that shall destroye those gyauntes, as thou mayst se by Paule.ii.Thessalo.ii.speakyng of our ham Antichzyste. whome the lozde shall destroye(sayth he) with the spirite of his mouthe(that is,by the wozdes of truthe)and by the bzyghtnes of his comynge,ꝑ is by the pzeachynge of his gospell.

The vse of similitudes.

AND as I haue sayde of allegozies,euen so it is of wozldly similitudes whiche we make eyther when we pzeache eyther when we expounde the scrypture.The similitudes pzoue no thinge,but are made to expzesse moze playnely that which is cõtayned in the scrypture,and to leade the in the spirituall vnderstandynge of the texte.As the similitude of matrimony is taken to expzesse the mariage that is betwene Chzyste and our soules, and what excedynge mercy we haue there/wherof all the scryptures make mencion.And the similitude of the membzes/howe euery one of them careth foz other is take to make the fele what it is to loue thy neyghbour as thy selfe.That pzeacher therfoze that bzyngeth a naked similitude to pzoue that whiche is contayned in no texte of scripture noz foloweth of a texte, coũte a disceyuer,a leder out of the waye, and a false pzophete / and beware of his philosophy and persuasions of mans wisdome,as Paule euery where wat-

A similitude without scripture is a sure token of a false pzophete.

neth

neth the. Paule. i. Corinth. ii. sayth my wordes and my preachynge were not with entysynge wordes & persuasions of mannes wisdome, but in shewynge of the spirite and power/that is/he preached not dremes confirmynge them with similitudes: but gods worde confirmynge it with myracles and with workynge of the spirite, the which made them fele euery thynge in theyr hertes. That your faythe /sayth he/ shulde not stande in the wysdome of man: but in the powre of god. For the reasons & similitudes of mans wysdome make no fayth, but wauerynge and vncertayne opinions onely: one draweth me this waye w his argument a nother that / and of what principle thou proues blacke a nother proueth whyte/ and so am I euer vncertayne/as yf thou tell me of a thyng done in a ferre lande and a nother tell me the contrarye, I wote not what to beleue. But faythe is wrought by the powre of god/that is / when gods worde is preached, the spirite entereth thyne herte & maketh thy soule fele it, and maketh the so sure of it that neyther aduersite nor persecucion, nor deth, neyther hell, nor the powers of hell, neyther yet all the paynes of hell coulde ones preuayle agaynst the or moue the from the sure rocke of gods worde, that thou shuldest not beleue that whiche god hath swore.

Paule preached not worldly wisdome.

Similitudes and reasons of mans wisdome make no fayth but wauerynge opinions onely.

Gods worde maketh sure fayth for god can not lye.

And Peter. ii. Petri. i. sayth we folowed not deceyuable fables, when we opened vnto you the power and comynge of our lorde Iesus Christe: but w our eyes we sawe his maiestie. And agayne, we haue (sayth he) a more sure worde of prophesie, where vn to yf ye take hede, as vnto a lyghte shynynge in a darke place, ye do well. The worde of prophesy was the

Peter preached not fables and false similitudes but the playne scrypture.

the olde testament whiche bereth recorde vnto christ in euery place/ without whiche recorde the apostles made neyther similitudes nor argumētes of worldly wytte. Here of seest thou, that all the allegories, similitudes, persuasions and argumentes whiche they bryng̃e without scrypture, to proue prayenge to sayntes, purgatory, eare confession, and that god wyll heare thy prayer more in one place then in a nother/ & that it is more meritorious to eate fysshe then flesshe/ and that to disgyse thy selfe and put on this or that maner cote is more acceptable then to go as god hath made the / and that wedowhode is better then matrimony, and virginite then wedowhode/ and to proue the assumpcion of oure lady, and that she was borne without original synne, yea and with a kysse saye some/ are but false doctrine.

Gods doctrine.

Take an ensample howe they proue that wedowhode & virginite exceade matrimony they bryng̃e this worldly similitude. He that taketh moste payne for a man deserueth most and to hym a man is most bounde/ so lyke wyse must it be with god & so forth: nowe the wedowe and virgyn take more payne in resystynge theyr lustes then the maryed wyfe, therfore is theyr state holyer. Fyrste I saye that in theyr owne sophistry a similitude is the worst and feblest argument that can be, and proueth leste and soneste dysceyueth. Though that one sone do more seruyce for his father then a nother, yet is the father fre and maye w̄ ryght rewarde them all alyke. For though I had a thousand brethren and dyd more then they al, yet do I not my dutie. The fathers and mothers also care most for the leest and wekest, and the that

Similitudes ar no good argumētes amōge the sophisters owne selues.

can

that can do leest: yea for the worste care they moste & wolde spende, not theyr goodes onely: but also theyr blode to bringe them to the ryghte waye. And euen so is it of the kyngdome of Chryste as thou mayste well se in the similitude of the riotous sone Lu.xv. Moreouer Paule saythe. i. Cor. vii. It is better to mary then to burne. For the persone that burneth can not quietly serue god, in asmoche as his mynde is drawen awaye and the thoughtes of his herte occupied with wonderfull and monsterous imaginacions. He can neyther se, nor heare, nor rede but that his wyttes are rapte and he cleane from hym selfe. And agayne (sayth he) circumcision is no thinge, vn circumcision is no thynge: but the keppynge of the cõ maundmentes is all to gether. Loke wherein thou canst best kepe the cõmaundmentes thether get thy selfe and therin abyde / whether ỹ be wedowe, wyfe or mayde/and then haste thou all with god. yf we haue infirmites that drawe vs from the lawes of god, lette vs cure them with the remedies that god hath made. yf thou burne mary. For god hathe promysed the no chastyte, as longe as thou mayst vse ỹ remedy that he hath ordayned, nomore then he hath promysyd to slake thyne honger without meate.

we muste cure oure infirmites wyth the remedies that god hath ordened & not tempte God.

Nowe to aske of god more then he hath promysed cometh of a false fayth, and is playne ydolatry: and to desyre a myracle where there is naturall remedy, is temptynge of god. And of payne takynge this wyse vnderstãde. He that taketh payne to kepe the cõmaũdemẽtes of god is sure therby ỹ he loueth god, and ỹ he hath gods spirite in hi. And the more payne a man taketh (I meane pacientlye and with-

what tẽptynge of god is

out grutinge)the moze he loueth god and the perfec ter he is,and nere vnto that helth whiche the soules of all chziſten men longe foze, and the moze purged from the infyrmyte and synne that remayneth in the flesshe:but to loke foz any other rewarde oz promo=cion in heuen,oz in the lyfe to come than that which god hath promyſed foz Chzyſtes ſpae, and whiche Chzyſte hath deſerued foz vs w̄ his payne takinge/ is abhominable in the ſyght of god.Foz Chziſt one=ly hathe purchaſed the rewarde, and our payne ta=kynge to kepe the cōmaundmentes doth but purge the ſynne that remayneth in the fleſſhe, and certyfie vsthat we are choſen and ſealed with gods ſpirite vnto the rewarde ẏ Chziſte hathe purchaſed foz vs.

Iwas once at the creatynge of doctours of diui nite,where the opponente bzought the ſame reaſon to pzoue that the wedowe had moze merite than the virgin,becauſe ſhe had greatter payne foz aſmoche as ſhe had once pzoued the pleaſures of matrimony. Ego nego domine doctoz ſayde the reſpondent. Foz though the virgin haue not pzoued, yet ſhe ymagy=neth that the pleaſure is greater then it is in dede, & therfoze is moze moued and hathe greater tempta=cion and greater payne.Are not theſe diſputers they that Paule ſpeaketh of in the ſixte chapter of ẏ fyzſt piſtle to Timotheum.That they are not content w̄ the wholſō wozdes of our lozd Jeſus Chzyſt, & doc tryne of godlyneſſe.And therfoze knowe nothynge, but waſt theyz bzaynes aboute queſtions and ſtryfe of wozdes,wherof ſpzynge enuy,ſtryfe,and raylyng of men with cozrupte myndes deſtitute of ẏ trouth.

As pertaynynge to our ladyes body, where it is

oz

or where the body of Elias, of Johñ the euangeliste & of many other be, pertayneth not to vs to knowe. One thynge are we sure of, that they are where god hath layde them. yf they be in heuen we haue neuer the more in Chryst: yf they be not there, we haue neuertheles. Our dutie is to prepare our selues vnto the cõmaundmentes, and to be thankefull for that which is opened vnto vs/and not to serche the vnserchable secretes of god. Of goddes secretes can we knowe no more then he openeth vnto vs. yf god shutte, who shall open? Howe then can naturall reason come by the knowlage of that whiche god hath hyd vnto hymselfe?

yet let vs se one of theyr reasons wherwith they proue it. The chefe reason is this/euery man dothe more for his mother (saye they) then for other, in lyke maner must Chryst do for his mother/ therfore hath she this prehemineñce, that her body is in heuen. And yet Chryste in the twelf chapter of Mathe. knoweth her not for his mother: but as ferforth as she kepte his fathers commaundmentes. And Paule in the seconde Pistle to the Corinntheans in the. v. chapitre knoweth not Chryste hymselfe fleshely, or after a worldly purpose. Laste of all god is fre and no further bounde then he byndeth hymselfe: yf he haue made her any promyse he is bounde, yf not, then is he not. Finally yf thou set this aboue rehersed chapter of Math. before ỹ where Chryst wold not knowe his mother, and the seconde of Johñ where he rebuked her/and the seconde of Luke where she lost him and how necligent she was to leue him behynde her at Jerusalem vnwares, and to go a dayes Jorney or she

or she sought for hym, thou myghtest solue many of theyr reasons whiche they make of this mater/and that she was without originall syñe: rede also Erasmus annotacions in the sayd places. And as for me I commytte all suche maters vnto those yble belies whiche haue nought elles to do, then to moue suche questions, and geue them fre libertie to holde what they lyst/as longe as it hurteth not the faythe/whether it be so or no: exhortynge yet with Paule all ỹ wyll please god and obtayne that saluacion that is in Chryste, that they geue no hede vnto vnnecessary and braulynge disputacions/and that they labour for the knowlage of those thynges without whiche they can not be saued. And remembre that the sonne was geuen vs to gyde vs in our waye and workes bodely. Now yf thou leaue the naturall vse of the sonne & wyl loke dyrectly on hym to se how bryghte he is and sochlike curiosyte then wyl ỹ sonne blinde the. So was the scrypture geuen vs to gyde vs in our waye and workes goostly. The waye is Chryst and the promyses in hym are oure saluacyon yf we longe for them, and the lawe is oure worke. Now yf we shall leaue that ryghte vse and turne oure selues vnto vayne questions and to serch the vnsercha ble secretes of God: then no doute shall the scripture blynde vs as it hath done oure scole men and oure sotle disputers.

AND as they are false prophetes whych proue with allegorȳes/similitudes and wordly reasons that whyche is no where made mencyon of in the scrypture. Euen so counte them for false prophe-

tes

tes which expounde the scryptures drawynge them vnto a worldly purpose, clene contrary vnto the example, lyuynge, and practisynge of Chryste and of his apostles, & of all the holy prophetes. For saythe Peter.ii.Petri.i. no prophesy in the scrypture hathe any priuate interpretacion. For the scrypture came not by ỹ wyll of man: but the holy men of god spake as they were moued by the holy ghoste. No place of ỹ scripture may haue a priuate exposicio ỹ is yt may not be expoũded after the wyll of mã or after ỹ wyll of ỹ flesh or drawẽ to a worldly purpose cõtrary vnto ỹ opẽ textes & the generall articles of the faythe, and the whole course of the scrypture, and contrary to the lyuynge and practisynge of Christe and the apostles and holy prophetes. For as they came not by the wyll of man, so maye they not be drawen or expound after the wyll of man: but as they came by the holy ghost, so must they be expounde and vnderstãde by the holy ghost. The scrypture is that where with god draweth vs vnto hym, and not wherwith we shulde be led from hym. The scryptures sprynge out of god and flowe vnto Christe, and were geuen to lede vs to Chryste. Thou must therfore go along by the scrypture as by a lyne, vntyll thou come at Chryst, which is the wayes ende and restynge place. yf any man therfore vse the scrypture to drawe the from Chryst and to nosell the in any thynge saue in Chryste, the same is a false prophete. And that thou mayst perceyue what Peter meaneth, it foloweth in the texte. There were false prophetes amonge the people (whose prophesies were bely wysdome) as there shalbe false teachers amonge you: which shall

In expoundinge of the scripture we muste haue a respecte vnto the lyuinge and practisinge of chryst & of his apostles and prophetes.

The scrypture was geuen to leade vs vnto Chryste.

Sectes or ordes.

pryuely bryngе in dampnable sectes (as thou seest how we are diuided in to mõstrous sectes or ordes of religion) euen denienge the lorde ẏ hath boughte them. (For euer one of thẽ taketh on hym to sell the for money that whiche god in Chryst promyseth the frely) a many shall folowe theyr damnable wayes, by whom the waye of trouthe shalbe euyll spoken of (as thou seest howe the waye of trouthe is become heresie sedicious, or cause of insurrection, and breakynge of the kynges peace, and treason vnto his hyghnes). And thorowe couetousnes with fayned wordes shall they make marchaundyse of you. Couetousnes is the conclusion: for couetousnes & ambicion, that is to saye/lucre and desyre of honoure is the fynall ende of all false prophetes, and of all false teachers. Loke vpon the popes false doctryne, what is the ende therof, and what seke they therby: Wher for serueth purgatory: but to purge thy purse, and to polle the and robbe bothe the and thy heyres of house and landes and of all thou hast, that they may be in honoure. Serueth not pardons for the same purpose: Wherto pertayneth prayenge to sayntes, but to offre vnto theyr belyes: Wherfore serueth cõfession/but to syt in thy conscience and to make the feare and trymble at what soeuer they dreame, and that thou worsheppe them as goddes: and so forthe in all theyr tradicions, ceremonies, and coniuracions they serue not the lorde: but theyr belyes. And of theyr false expoundynge the scrypture and drawynge it contrary vnto the example of chryste and the apostles and holy prophetes vnto theyr dampnable couetousnes and fylthy ambicion take an example.

Couetousnes & desyre of honoure is the ende of all false doctryne and that whiche false prophetes seke.

Purgatory

Pardons

Prayenge to sayntes.

Confession.

Math.

Math.xvi. when Peter saythe to Chryste thou arte the sone of the lyuynge god, and Chryste answered, thou arte Peter and vpon this rocke I wyll bylde my congregacion. By the rocke interpret they Peter. And then cometh the pope & wyllbe Peters successoure, whether Peter wyll or wyl not, yea whether god wyll or wyll not, and thoughe all the scrypture saye naye to any suche succession/and sayth, loo I am the rocke, the foundacio and heed of Chrystes churche. Nowe sayth all the scrypture that the rocke is Chryste, the faythe and goddes worde. As christe sayth Math. vii. he that hereth my wordes & dothe therafter is lyke a man that bylded on a rocke. For the house that is bylde on gods wordes wyl stande, thoughe heuen shulde fall. And Johñ.xv. Chryst is the wyne, and we the braunches / so is Chryste the rocke, the stocke and foūdacion wheron we be bilde. And Paule.i.Cor.iii. calleth Chryste our fundacion and all other, whether it be Peter or Paule, he calleth our seruauntes to preache Chryst and to bylde vs on hym. If therfore ỹ pope be Peters successoure his dutie is to preache Chryste onely and other auctorite hathe he none. And. ii.ri. Paule maryeth vs vnto Chryst and dryueth vs from all truste and cōfidence in man. And Ephesio.ii. sayth Paule. ye are bylde on the foundacion of the apostles and prophetes/that is on the worde which they preached/ chryst beynge, sayth he, the hed corner stone/ in whome euery bildynge coupled together groweth vp in to an holy temple in the lord / in whome also ye are bylde together and made an habitacion for god in the spirite. And Peter in the seconde of his fyrste pystle bydeth

In example of false expoundige the scriptures.

Chryste the fayth & Gods word is the rocke and not the pope.

The auctorite of Peters successoure is but to preach.

deth vs on Chryste/contrary vnto the Pope whych
byldeth vs on hym selfe. Hell gates shall not pre-
uayle agaynst it/that is to saye/agaynst the congre
gacion that is byide vpon Chrystes fayth and vpō
Gods worde. Now were the Pope the rocke/hel ga
tes coulde not preuayle agaynst him. For the houlle
coulde not stonde yf the rocke & foundacyon where
on it is bylde dyd perysshe but the contrary se we in
oure Popes. For hell gates haue preuayled against
them many hundred yeres/and haue swalowed thē
vp: yf gods worde be true and the storyes that are
wrytten of them: yea or yf it be true that we se with
oure yes. I wyll gyue the the keyes of heuen saythe
Chryst/and not I geue. And Johñ. xx. after the re-
surrection payed it and gaue the keyes to thē all in
dyfferently. What so euer thou byndest on erthe/it
shalbe bounde in heuen/ and what soeuer thou lou-
sest on erth it shalbe lousēd in heuen. Of this texte
maketh the Pope what he wyll/ and expoundeth it
contrary to all the scrypture / contrary to Chrystes
practysynge/and the apostles/and al the prophetes.
Now the scrypture geueth recorde to hym selfe and
euer expoundeth it selfe by an other open texte. If
the Pope then can not bryng for his exposicyon ỹ
practysynge of Chryste or of the Apostles and pro-
phetes or an open texte/ then is his exposicion false
doctrine. Chryste expoūdeth hym selfe. Math. xviii.
sayenge: If thy brother synne agaynste the rebuke
him betwixt him and the alone. If he here the thou
hast wonne thy brother: but yf he here the not then
take wt the one or two & so forth as it stādeth in the
text he concludeth sayēge to them al, what soeuer ye

That exposi-
tion is false
whyche is a-
gaynst the o-
pen scrypture
or against the
practisinge of
Chryst and of
his apostles.

bynde

bynde in erth it shall be bounde in heuen and what soeuer ye louse on erthe it shalbe louſed in heuen. Where byndinge is but to rebuke them that synne and lousynge to forgeue thē that repēte. And Jhon xx. Whose synnes ye forgeue they are forgeuen and whose synnes ye holde they are holdē. And Paul. i. Corinthiorum. v. bindeth/and. ii. Corinthiorum. ii. louseth after the same maner.

Also this bindynge and lousynge is one power/ and as he byndeth soo louseth he: yea and byndeth fyrst yer he can louse. For who can louse that is not boūde. Now what soeuer Peter byndeth or his successoure(as he wylbe called and is not/but in deade the very successoure of Satan)is not so to be vnderstonde/that Peter or the Pope hath power to commauude a man to be in deedly synne or to be damned or to goo in to hell sayenge: be thou in deadly synne/be thou damned/ go thou to hell / go thou to purgatory. For that exposicyon is contrary to the euerlastynge testamente that God hath made vnto vs in Chryste. He sente his sonne Chryste to louse vs from synne and damnacyon and hell/and that to testifye vnto the worlde sente he his disciples. Actes i. Paul also hath no power to destroye / but to edyfye. ii. Corinth. x. and. xiii. How cā Chryste geue his disciples power agaynst hym selfe and agaynst his euerlastynge testamente: Can he sende thē to preach saluacyon and geue them power to damne whome they luste: What mercy and profyte haue we in chrystes deth and in his Gospell/ yf the Pope which passeth all men in wekednesse hath power to sende whō he wyll to hell / and to damne whom he lusteth: we

Byndynge & lousynge is one power.

what Jesus signifyeth.

had the no cause/to call hym Jesus / that is to saye sauer: but myghte of ryghte call hym destroyar. Wherfore then this byndynge is to be vnderstonde as Chryste interpreteth it in the places aboue reherced and as the Apostles practised it and is nothinge but to rebuke men of theyr synnes by preachynge the law. A man must fyrst synne againste gods law. yet the pope can bynde him: yea & a man must fyrste synne agaynste Gods lawe yer he nede to feare the Popes curse. For curslynge and byndinge are bothe one and nothynge saue to rebuke a man of his synnes by gods law. It foloweth also then that the lowsynge is of lyke maner/ and is nothynge but forgeuinge of synne to them that repente thorow preachynge of the promyses whyche god hath made in Chryste in whom only we haue al forgeuenes of synnes/as Chryste interpreteth it and as the Apostles and prophetes practysed it. So is it a false power that the pope taketh on hym to louse Gods lawes/ as to geue a man licence to put awaye his wyfe to whom God hath bounde him/and to bynde them to chastite which God commaundeth to mary/that is to wete them that burne and can not lyue chaste. It is also a false power to bynde that whyche Gods worde maketh fre/ makynge synne in the creatures which God hath made for mans vse.

what bindinge meaneth

what curslynge meaneth.

what lowsinge meaneth.

The Pope whych so fast lowses and purgeth in purgatory/can not with all the lowsynges and purgacions that he hath ether lowse or purge our appetites and lust and rebellion that is in vs agaynst ỹ law of God. And yet the purgynge of them is the purgatory. If he cannot purge them that are alyue

where

where with purgeth he them / that are deed? The Apostles knew no other wayes to purge / but thorow preachynge Gods worde which worde only is that that purgeth the herte/ as thou mayst se Jhon xv. ye are pure/ saythe Chryste/ thorow the worde. Now the Pope preacheth not to thē whō he fayne to lye in purgatory/ no more thē he doeth to vs that are a lyue. How then purgeth he them? The pope is kynne to Robyn good fellow whyche swepeth the howse/ washeth the dysshes & purgeth all be nyghte. But when daye cometh ther is no thinge founde cleane.

The Pope is Robyn goodfelow.

Some man wyll saye the Pope byndeth them not/ they bynde them selues. I answere he that bindeth him selfe to the pope and had leuer haue his lyfe and soule ruled by the Popes wil thē by the wyll of god and by the Popes worde then by the worde of God/ is a fole. And he that had leuer be bōde thē fre is not wyse. And he that wyl not abyde in the fredome wherin Chryste hath sette vs/ is also madde. And he that maketh deedly synne where none is and seketh causes of hathered betwene hym and god is not in his ryghtwyttes. Forthermore no man can bynde hym selfe further thē he hath power ouer him selfe. He that is vnder the power of an other mā can not bynde him selfe without lycēce/ as soune/ doghter/ wyfe/ seruante and subiecte. Nether canst thou geue God that which is not in thy power. Chastite canst thou not geue God further then God lendeth it the/ yf thou can not lyue chaste thou arte bounde to mary or to be damned. Last of all for what purpose thou byndest thy selfe must be sene. If thou doo

it to obtayne therby that which Chryst hath purchased for the frely/so arte thou an infydell and hast no parte with Chryste & so forth. If thou wilte se more of this mater loke in Deuteronomió and there shalt thou fynde it more largely entreaded.

An other example.

Take an other ensample of there false expoundynge the scrypture. Chryste sayeth Mathei. xxiii. The scribes and the pharises sytte on Moyses seate what soeuer they byd you obserue/that obserue and do:but after theyr workes do not. Loo saye oure sophysters or ypocrytes/lyue we neuer so abhominably/yet is oure auctorite neuertheless. Doo as we teach therfore(saye they) and not as we do. And yet Chryst sayth they sytte on Moyses seate/that is as longe as they teach Moyses do as they teach. For the law of Moyses is the law of God. But for theyr owne traditions and false doctrine Chryst rebuked them and dysobeyed thē & taughte other to be ware of theyr leuen. So yf oure Pharyses sitte on Chrystes seate & preach hym/we ought to heare thē: but when they sytte on theyr owne seate/then ought we to beware as well of theyr pestylente doctrine as of theyr abhompnable lyuinge.

Lykewyse where they fynde mencion made of a swerd/they turne it vnto the popes power. The disciples said vnto Chryst Luke. xxii. Loo here be two swerdes. And chryst answered two is ynoughe. Loo saye they the pope hath two swerdes/the spirituall swerde and the temperall swerde. And therfore is it lawfull for him to fyghte and make warre.

Chryste a litle before he wente to his passion/arred his disciples sayenge: when I sente you out with

out

out all prouysyon lacked yea any thynge. And they sayed nay. And he answered/but now let him ỹ hath a walet take it wt him & he that hath a scrippe lyke wyse/& let him ỹ hath neuer a swerde sell his cote & bye one: As who shulde saye, it shall goo otherwyse now than then. Thē ye wente forth in faythe of my worde & my fathers promyses & it fedde you & made prouisyon for you & was youre swerde and shilde & defender: but now it shall go as thou readest zacharias. xiii. I wyll smyte ỹ shepharde & the shepe of ỹ flocke shalbe scatered. Now shal my father leaue me in the hādes of the weked & ye also shalbe forsaken & destitute of fayth/& shall trust in youre selues & in youre owne prouysyon and in youre owne defence. Chryst gaue no cōmaundemēte/but pphesyed what shuld happen. And they because they vnderstode hi not/answered here are two swerdes And Christe to make an ende of soche babylinge answered twoo is ynough. For yt he had cōmaunded euery mā to by a swerde/ how had two bene ynough: Also yt twoo were ynoughe/& pertayned to the Pope only / why are they al cōmaūded to by euery man a swerde: By ỹ swerde therfore chryst pphesyed that they shulde be iaste vnto theyr owne defēce. And twoo swerdes were ynough: yea neuer a one had bene ynough For yt euery one of them had ten swerdes they wolde haue slyd per mydnyghte.

In the same chap. of Luke not. xii. lynes frō ỹ for sayd terte. The disciples euē at the last sopper axed who shulde be the greatest And chryst rebuked thē & said it was an hethenish thynge & ther shulde be no soch thynge amōge thē/but that the greatest shulde be

be as the smalleſt/and that to be greate was to doo ſeruyce as Chryſte dyd. But this texte becauſe it is bryghter then the ſonne/ that they can make no ſophyſtry of it/ therfore wyll they not heare it nor let other knowe it.

Fathers fathers.

HOr as moch now as ÿ partly ſeyſt the falſched of oure prelates/how all theyr ſtudy is to diſceaue vs & to kepe vs in darknes/to ſyt as Gods in oure conſcyences & handle vs at theyr pleaſure and to leade vs whether they luſte:therfore/ I rede ÿ, get the to gods worde & therby trye al doctrine & againſt ÿ receaue nothinge. Neyther ony expoſycion contrary vnto the open textes/neyther contrary to the generall artycles of the fayth/ neyther cõtrary to the lyuynge & practyſinge of Chryſte and of his Apoſtles. And when they crye fathers fathers/ remembre that it were the fathers that both blynded and robbed the whole worlde and brought vs in to this captiuite where in theſe enforſe to kepe vs ſtyl. Forther more as they of the olde tyme are fathers to vs/ ſo ſhall theſe foule mõſters be fathers to thẽ that come after vs/and the ypocrites that folowe vs wyl crye of theſe & of theyr doynges fathers fathers/as theſe crye fathers/fathers/ of them that are paſt. And as we feale oure fathers/ſo dyd they that are paſt feale theyr fathers: neyther were there in the worlde ony other fathers then ſoch as we both ſe & feale this many hundred yeres/ as there decrees beare recorde & the ſtories & cronycles well teſtifye. If Gods worde appered ony where they agreed al agaynſt it. Whẽ they had brought ÿ a ſlepe/ thẽ ſtroue they one with an other aboute theyr owne tradicions & one pope

condemned

condemned a nothers decrees & were somtyme two/ yea three popes at once. And one bysshope wente to law with an other and one cursed an other for theyr owne fantasyes & soch thinges as they had falsly go ten. And the greatest sayntes are they ꝑ mostdefen ded the liberties of the church (as they call it) which they falsly gote w̄ blyndynge kynges / neyther had the worlde any rest this many hundred yeres for re formynge of freres & monkes & ceasynge of scismes that were amonge oure clergy. And as for the holy doctours as Augustine, Hierom, Cipriane, Chryso= stomus & Bede/ wyll they not heare. If they wrote any thynge negligently (as they were men) ꝑ draw they cleane contrary to theyr meaninge & therof tryumphe they. Those doctours knew of none aucto rite that one Bysshope shulde haue aboue an other/ neyther thought or once dreamed that euer any soch shuld be/ or of any soch whisperinge or of pardons/ or scourynge of purgatory/ as they haue fayned.

And when they crye myracles myracles remēbre that god hath made an euerlastynge testamente w̄ vs in Chrystes bloud/ agaynst whiche we maye re= ceaue noo myracles noo neyther the preachynge of Paul him selfe yf he came agayne/ by his owne tea= chinge to the Galathiēs/ neyther yet the preachinge of the aungels of heuen. Wherfore eyther they are no myracles but they haue fayned thē (as is the my= racle that sayntPeter halowed westmynster) or elſe/ yf there be myracles that confyrme doctrine contra= ry to gods worde / then are they done of the deuell (as the mayde of ypswich and of Kent) to proue vs whether we wyll cleue fast to Gods worde and to

Myracles mi racles.

The womā of leinster was a solem miracle

desceaue

desceyue thē that haue no loue to the truthe of gods worde, nor lust to walke in his lawes.

The armour of the spirituaite.

And for as moche as they to dysceyue withall, arme them selues agaynste the with argumentes and persuasions of fleshly wysdome / with worldly similitudes, with shadowes, with false allegories / with false exposicions of the scrypture, contrary vnto the lyuynge and practysynge of Chryste and the Apostles, with lyes and false myracles, with false names, domme ceremonies, with dysgysynge of ypocresy, with the auctorytes of the fathers, and laste of all with the violence of the temporall swerd: Therfore doo thou contrary wyse arme thy selfe / to defende the withal / as Paule teacheth in the last chapter to the Ephesians. Gyrde on the the swerde of the spirite whiche is goddes worde, and take to the the shylde of fayth / whiche is not to beleue a tale of Robyn hode, or Gestus Romanorum, or of the Cronycles / but to beleue goddes worde that lasteth euer.

The armure of a chrysten man is gods word & fayth.

And when the pope with his falsheed calengeth temporall auctorite aboue kynge and Emperoure: set before the the fyue and twenty Chapter of saynt Mathew. Where Chryste commaundeth Peter to put vp his swerde. And set before the Paule ii. Cor. x. Where he sayth, the weapons of oure warre are are not carnall thynges, but myghtye in god to bryngе all vnderstandynge in captiuite vnder the obedience of Chryste / that is / the weapons are goddes worde and doctryne, and not swerdes of yron and stele / and set before the the doctryne of Chryste and of his apostles and theyr practyse.

And

And when the Pope calengeth auctorite ouer his felow Bisshopes and ouer all the congregacō of Chryste by succession of Peter set before the the fyrste of the Actes where Peter for all his auctorite put no man in the rowme of Judas/but al the Apostles chose twoo indyfferently and cast lottes desyrynge God to temper them that the lotte myght fall on the most ablest. And Actes. viii. ỹ apostles sente Peter/ and in the. xi. call hym to rekenynge and to geue accomptes of that he hath done.

And when the Popes law cōmaundeth saynge: thoughe that the Pope lyue neuer so wekedly and draw wyth hym thorow his euel ensample innumerable thousandes vnto hell/ yet se that no man presume to rebuke him/ for he is hed ouer all & no man ouer hym: set before the Galath. ii. where Paul rebuketh Peter openly. And se how both to the Corinthians and also to the Gala. he wyll haue no superior but Gods worde and he that coulde teach better by Gods worde. And because when he rehersed hys preachynge and his doynges vnto the hye Apostles/ they coulde improue nothynge / therfore wyll he be equall with the best.

And when the freres saye / they doo moare then they dutye when they preach and moare then they are bounde to: to saye oure seruyce are we bounde (saye they) and that is oure dutye and to preach is moare then we are bounde to. Set thou before the how that chrystes bloud shedinge hath boūde vs to loue one a nother with al our mighte & to do the vttermost of our power one to an other. And Paul sayeth. i. Corinthi. ix. Wo be vnto me yf I preach not:

Freres be not bound to preache.

yea

yea woo is vnto hym that hathe wherwith to helpe his neyghboure and to make hym better and do it not. Jf they thynke it moze thē theyr dutie to pzeach Chzyst vnto you, then they thynke it moze then theyr dutie to pzaye that ye shulde come to the knowlage of Chzyste. And therfoze it is no maruayle thoughe they take so great laboure: yea and so great wages also to kepe you styll in darkenes.

And when they crye furiously holde the heretykes vnto ỹ wall, and yf they wyll not reuoke burne them without any moze adoo, reason not with them it is an artycle condemned by the fathers. Set thou befoze the the sayenge of Peter. i. Petri. iii. To all ỹ aske you be redy to geue an answere of the hope that is in you and that with mekenes. The fathers of the Jewes and the bysshops, whiche had as great auctozite ouer them as ours haue ouer vs / condemned Chzyste and his doctryne. Jf it be ynough to say the fathers haue condempned it then are the Jewes to be holde excused: yea they are yet in the ryght waye and we in the false. But and yf the Jewes be bound to loke in the scrypture and to se whether theyr fathers haue done ryght oz wzonge / then are we lyke wyse bounde to loke in the scrypture whether oure fathers haue done ryght oz wzonge, and oughte to beleue nothynge without a reason of the scrypture and auctozite of goddes wozde.

And of this maner defende thy selfe agaynste all maner wyckednes of our spirites, armed alwaye w̄ goddes wozde, and with a stronge and a stedfaste faythe therunto. Without gods wozde do nothynge And to his wozde adde nothynge, neyther pull any

thynge

thynge there frō/ as Moyses euery wheke teacheth the. Serue god in the spyryte / & thy neyboure wyth all outward seruyce. Serue god as he hath appoin ted the and not with thy good entente & good zele. Remembre Saull was cast awaye of God for euer for his good entente. God requyreth obedyence vn to his worde and abhorreth all good ententes and good zeles which are without gods worde. For they are nothinge else then playne ydolatry and worshi pynge of false Goddes. How god ought to be serued.

And remēbre that Chryst is the ende of al thinge He only is oure restinge place and he is oure peace. Ephesiorum seconde chapiter. For as there is no sal uacyon in any other name / so is there no peace in any other name. Thou shalt neuer haue rest in thy soule, nether shall the worme of cōscience euer cease to gnaw thyne herte tyll thou come at Chryste: tyll thou heare the glad tydynges / howe that God for his sake hath forgeuen the all frely. If thou trust in thy workes there is no rest. Thou shalt thynke I haue not done ynoughe. Haue I done it wythe so greate loue as I shulde doo? Was I so glad in doynge as I wolde to receaue helpe at my neade? I haue left this or that vndone & such lyke. If thou trust in confession/than shalt thou thynke. Haue I tolde all? Haue I tolde all the circumstances? Dyd I repente ynough? Had I as greate sorowe in my repentaunce for my synnes as I had pleasure in doynge them? Lykewyse in our holy pardons and pylgremage / gettest thou no rest. For thou seyst that the very Gods them selues whyche sell theyr pardone so good chepe or some whyles geue them In Chryste is rest of cōscience only.

frely

freely for glory sake / trust not ther in them selues. They bylde colleges & make perpetuites to be prayed for, forever and lade the lyppes of theyr beydmē or chaplayns wythe soo many masses and diriges and so longe seruyce / that I haue knowen of some that haue oyd the deuyl take theyr founders soules for very impacience and verynes of so paynefull labour.

Do good deades & truste in God.

As perteynynge to good deades therfore / do the best thou canst and desyre God to geue strengthe to do better dayly / but in Chryste put thy trust and in the pardon and promyses that God hath made the for his sake / and on that rocke bylde thyne house and there dwell. For there only shalt thou be sure from all stormes and tempestes and from all wyly assaltes of our weked spirites which study with al falsheed to vndermyne vs. And the God of all mercy geue the grace so to do/ vn to whom be glorye for euer Amē.

() ()

A compendious rehersall of that whyche goeth before.

I Haue described vnto you the obedience of childzen, seruauntes, wyues, and subiectes. These.iiii. ozders are of goddes makyng & the rulers therof are gods wozde. He that kepeth them shalbe blessed: yea is blessed all redy & he that breaketh them shalbe cursed. If any person of impaciency oz of a stoburne & rebellyous mynde withdzawe hym selfe from any of these, and get hym to any other ozder: let hym not thynke therby to auoyde the vengaunce of god in obeyenge rules and tradicions of mans imaginacyon. If thou pollest thyne heed in the wozshepe of thy father, and breakest his cõmaundmentes / shuldest thou so escape? Oz yf thou paintedst thy maysters image on a wall & stekedst vp a candle befoze it / shuldest thou therewith make satisfaccion, foz the breakynge of his cõmaundmẽtes. Oz yf thou waredst a blewe cote in the wozshepe of the kynge, & brakest his lawes shuldest thou so go quyte? Let a mans wyfe make her selfe a syster of the charterhouse and answere her husband when he byddeth her holde her peas, my brethzen kepe sylence foz me / & se whether she shall so escape. And be thou sure god is moze gelouse ouer his cõmaũdmentes then man is ouer his, oz then any mã is ouer his wyfe.

Because we be blynde, god hath apoynted in the scripture howe we shuld serue hym and please him. As pertaynynge vnto his owne persone he is abundauntly pleased when we beleue his promyses and holy testamenyte whiche he hathe made vnto vs in Chryste / and foz the mercy whiche he there shewed vs, loue his commaundmentes. All bodely seruyce

muſt be done to man in gods ſtede. We muſte geue obedience, honour, tolke, tribute, cuſtome, and rente vnto whom they belonge. Then yf thou haue ought moze to beſtowe, geue vnto the poze which are lefte here in Chzyſtes ſtede that we ſhew mercy on them. If we kepe the commaundmentes of loue, then are we ſure that we fulfyll the lawe in the ſyghte of god & that our bleſſynge ſhalbe euerlaſtynge lyfe. Nowe when we obeye pacientlỹ and without grudginge euyll pzinces that oppzeſſe vs, and perſecute vs, and be kynde and mercyfull to them that are mercyleſſe to vs, and do the wozſte they can to vs, and ſo take all foztune pacientlỹ, and kyſſe what ſoeuer croſſe god layeth on our backes: then are we ſure that we kepe the commaundment of loue.

I declared that god hathe taken all vengeaunce in to his owne handes/ & wyll auenge all vnryghte hymſelfe: eyther by the powers oz offycers whiche are appoynted therto, oz elles, yf they be necligente/ he wyll ſende his curſes vpon the tranſgreſſours &, deſtroye them with his ſecrete iudgementes. I ſhewed alſo that whoſoeuer auengeth hymſelfe is dampned in the dede doynge and falleth in to the handes of the tempozall ſwerde/ becauſe he taketh the office of god vpon hym, and robbeth god of his moſte hye honour, in that he wyll not pacientlỹ abyde his iudgemente. I ſhewed you of the auctozite of pzynces/ howe they are in gods ſtede, and howe they may not be reſiſted do they neuer ſo euyll/ they muſt be reſerued vnto the wzathe of god. Neuer the later yf they commaunde to do euyll, we muſte then diſobey and ſaye we are otherwyſe commaunded of god: but not

to ryſe

to ryse agaynst them. They wyll kyll vs then sayest thou. Therfore, I saye is a chrysten called, to sofre euen the bitter dethe for his hopes sake, and because he wyll do no euyll. I shewed also that the kynges and rulers be they neuer so euyl are yet a great gyfte of the goodnes of god/& defend vs from a thousãde thynges that we se not.

I proued also that all men without excepcion are vnder the temporall swerd, what soeuer names they geue them selues. Because the preest is chosen out of the laye men, to teache this obedience, is that a lawful cause for hym to disobeye? Because he preacheth ỹ the laye mã shuld not stele/is it therfor lawful for hym to stele vnpunysshed? Because ỹ teachest me that I maye not kyll/or yf I do the kynge must kyll me agayne/is it therfore lawfull for the to kyll and go free? Other whether is it rather mete that ỹ whiche arte my gyde to teache me the ryghte waye shuldest walke therin before me? The prestes of the olde lawe with theyr hye bysshop Aaron and all his successours/though they were annoynted by gods commaundement, and apoynted to serue god in his temple, and exempte from all offices and ministring of worldly maters/were yet neuertheless vnder the temporall swerde, yf they brake the lawes. Chryste sayth to Peter, all ỹ take the swerde, shall perysshe by the swerde. Here is none excepcion. Paule sayth all soules must obeye. Here is none excepcion. Paul hym selfe is here not exempte. God sayth Gene. ix. Who soeuer shedeth mans blode/by man shall his blode be shed agayne. Here is none excepcion.

Moreouer Chryste became pore to make other

men ryche/and bonde to make other fre. He left also with his disciples the lawe of loue. ¶ Now loue seketh not her owne profyte, but her neyghbours/loue seketh not her owne fredome/but becometh suertye & bonde to make her neyghbour fre. Dampned therfore are ỹ spiritualte by all the lawes of god, which thrzough falsheed and disgised ypocrisy haue sought so great profite, so great ryches, so great auctorite, & so great liberties/and haue so begered the laye, and so brought them in subiection and bondage, and so despysed them/that they haue set vp fraunchises in all townes and vyllages for who soeuer robbeth, mourthereth, or sleeth them/and euen for traytours vnto the kynges person also.

The pope hath a law that none of his spirites maye be suertie.

¶ I proued also that no kynge hathe power to graunte them suche libertie: but are aswell damned for theyr geuyng, as they for theyr false purchasing. For as god geueth the father power ouer his chyldren: euen so geueth he hym a commaundment to execute it/and not to sofre them to do wyckedly vnpunisshed but vnto his dampnacion, as thou mayst se by Hely the hye preest. &c. And as the mayster hathe auctorite ouer his seruauntes: euen so hath he a cõmaundment to gouerne them. And as the husbande is heed ouer his wyfe/euen so hathe he commaundment to rule her appetites, and is dampned yf he sofre her to be an whore and a mysse lyuer, or submyt hym selfe to her and make her his heed. And euen in lyke maner as god maketh the kynge heed ouer his realme euen so geueth he hym cõmaundment to execute the lawes vpon all men indifferently. For the lawe is gods and not the kynges. The kyng is but

a seruaunt

a seruaunt to execute the law of god, and not to rule after his owne imaginacion.

I shewed also that the lawe and the kynge are to be feared, as thynges that were geuen in fyre & in thonder and lyghtenynge, and terreble sygnes. I shewed the cause why rulers are euyll and by what meanes we myghte obtayne better. I shewed also howe wholsome those bytter medicines euyll prynces are to ryghte chrysten men.

I declared howe they whiche god hath made gouerners in ỹ worlde ought to rule yf they be chrystẽ. They ought to remembre that they are heedes & armes to defende the body, to minystre peas, helth and welthe & euen to saue the body/& that they haue receyued theyr offices of god to mynystre & to do seruice vnto theyr brethren. Kynge, subiecte, mayster, seruaunt/are names in the worlde: but not in chryste. In Chryste we are all one & euen brethren. No man is his owne but we are all chrystes seruauntes bought with chrystes blode. Therfore ought no man to seke hym selfe or his owne profite: but Chryst & his wyll. In Chryst no man ruleth as a kynge his subiectes, or a mayster his seruaũtes: but serueth as one hãde dothe to a nother, & as the handes do vnto the fete, and the fete to the handes/as thou seest. i. Cor. xii. We also serue not as seruaũtes vnto maysters, but as they which are bought with Chrystes blode serue Chryste hym selfe. We be here all seruauntes vnto Chryste. For what soeuer we do one to another in Chrystes name that do we vnto chryst/& the reward of that shall we receyue of chryste. The kynge counteth his comens chryst hymselfe, & therfore doth thẽ

ſeruice wyllingly ſekynge no moze of thē then is ſuf ficient to mayntayne peas and vnite, and to defende the realme. And they obey agayne wyllingly and lo uyngly as vnto Chryſte. And of Chryſte euery man ſeke his rewarde.

I warned the iudges ꝑ they take not an enſam= ple howe to miniſtre theyr offices of our ſpiritualte, whiche are bought & ſolde to do the wyll of Sathā: but of the ſcrypture whence they haue theyr aucto= rite. Let that which is ſecrete abyde ſecrete tyll god open it, whiche is ꝑ iudge of ſecretes. For it is moze then a cruell thynge to breake vp in to a mans hert and to compell hym to put eyther ſoule or body in ieoperdy, or to ſhame hym ſelfe. If Peter that great pyller for feare of dethe forſoke his mayſter, oughte we not to ſpare weke conſciences.

I declared howe the kynge ought to ryd his real= me frō the wyly tyrāny of the ypocrytes, & to bryng the ypocrites vnder his lawes: yea & how he ought to be lerned and to here & to loke vpon the cauſes hym ſelfe whiche he wyll punyſhe, & not to beleue ꝑ ypocrytes & to geue them his ſwerde to kyll whom they wyl. The kynge oughte to count what he hath ſpent in the popes quarell ſens he was kynge. The fyrſte viage coſt vpon. xiiii. hūdred thouſande poun= des. Reken ſens what hathe be ſpent by ſee & londe betwene vs and french men and ſcottes and then in tryhumphes and in Ambaſiaſies and what hathe bene ſent out of the realme ſecretly, and all to mayn tene our holy father, & I doute not but that wyl ſur mounte the ſome of. xl. or. l. C. M. poundes. For we had no cauſe to ſpende one peny but for our holy fa=

ther.

ther. The kyng therfore ought to make thē pay this money euery farthynge, & fet it out of theyr myters, croſes, ſhrines, & all maner treaſure of the church, & paye it to his comens agayne, not that only whiche the Cardinall & his biſhops compelled the comens to lende and made them ſwere with ſuche an enſample of tyrranny as was neuer before thought on: but alſo all that he hathe gathered of thē. Or els by the cōſent of the comēs to kepe it in ſtore for the defence of the realme. yea the kynge ought to loke in the cronicles what the popes haue done to kinges in tyme paſt, & make them reſtore it alſo. And ought to take awaye frō them theyr landes which they haue gotē with theyr falſe prayers, & reſtore it vnto the ryghte heyres agayne, or with conſent & aduiſemente turne them vnto the mayntenynge of the pore, and bryngynge vp of youthe vertuouſly, & to mayntayne neceſſary officers & miniſters for to defēd ỹ comen welth.

If he wyll not do it: then oughte the comens to take pacience and to take it for gods ſcorge and to thynke that god hathe blynded the kynge for theyr ſynnes ſake & commyt theyr cauſe to god: And then ſhall god make a ſcorge for them & dryue them out of his temple after his wonderfull iudgemynt.

On the other ſyde I haue alſo vttered ỹ wyckednes of ỹ ſpiritualte, the falſhed of the byſſhops & iuggelinge of the pope, & how they haue diſgyſed thē ſelues, borowinge ſome of theyr pompe of the Iewes & ſome of the gētyles, & haue wt ſotyl wyles turned the obediēce ỹ ſhuld be geuen to gods ordinaunce vnto them ſelues. And how they haue put out gods teſtamēt & gods truth & ſet vp theyr owne

tradicions and lyes in whiche they haue taught the people to beleue & therby syt in theyr consciences as god, and hathe by that meanes robbed the worlde of londes and goodes, of peas and vnite, and all temporall auctorite/and haue brought the people in to the ignorauunce of god, and haue heped the wrathe of god vpon al realmes, & namely vpon the kynges whom they haue robbed (I speke not of worldly thiges only) but euen of theyr very naturall wyttes They make them beleue that they are most chriſtē, when they lyue most abhominably and wyl sofre no man in theyr realmes that beleueth on Chryst, and that they are defenders of the faith, whē they burne the gospell & promyses of god, out of which al fayth spryngeth.

I shewed how they haue myniſtred Chriſt, kynge and emperour out of theyr rowmes, and howe they haue made them a seuerall kyngdome whiche they gote at the fyrste in deceyuynge of prynces/ & nowe peruerte the whole scrypture to proue ỹ they haue suche auctorite of god. And leſt the laye men shulde se how falsely they allege the places of the scripture is the greateſt cause of this perſecution.

Confeſſyon. They haue fayned confeſſion for the same purpose to stablyſh theyr kyngdoue wyth all. All secretes know they therby. The byſhope knoweth the cō feſſion of whom he luſteth thorow out al his dioſes. ye and his chauncheler cōmaundeth the goſtly father to delyuer it wrytten. The Pope/ his Cardinals and byſhopes know the confeſſion of the Emperour kynges and of all lordes. And by confeſſyon they knowe all theyr captyues. If any byleue in

Chriſte,

Chryste/by confessyon they know hym. Shryue thy selfe where thou wilt/whether at sion charterhousse or at the obseruauntes thy confession is knowē wel ynoughe. And thou/ yf thou beleue in Chryste/arte wayted vpō. Wonderfull are the thynges that ther by are wrought. The wyfe is feared and compelled to vtter not hyr awn only but also the secretes of hyr husbande and the seruaunte the secretes of his master. Besydes that thorow confessiō they quench the fayth of all the promyses of God and take away the effecte and vertue of all the sacramētes of Chryste.

They haue also corrupte the saintes lyues with lyes and fayned myracles and haue put many thinges out of the sentence or great curse / as reysynge of rente and fynes and hyringe men out of theyre houses / and what soeuer wekednes they them selues do and haue put a greate parte of the storyes & cronycles out of the waye lest theyr falsheed shulde besene. For there is no myscheue or disorder / whether it be in the temperall regimēte or else in the spirituall where of they are not the cheke causes & euē the very fountayne and sprynges & as we saye/the well heed to that it is impossyble to preach agaynst any myscheue excepte ỹ begynne at them or to sette any reformacion in the worlde excepte thou reforme them fyrst. Now are they indurate and thoughe as Pharao & wyll not bowe vnto any ryghte waye or ordre. And therfore persecute they Gods worde and the preachers therof/ & on the other syde lye awayte vnto all princes & stere vp al mischeue in the worlde and sende them to warre and occuppye theyr myndes there wythe or wyth other voluptuousnes / lest

they

they shulde haue leyser to heare the worde of God & to sette an order in theyr realmes.

By thē is all thynge ministerd and by thē are al kynges ruled: yea in euery kynges conscience sytte they yer he be kynge & persuade euery kynge what they lust & make thē both to beleue what they wyll & to doo what they wyll. Neyther can any kynge or any realme haue rest for theyr busynesses. Beholde kynge Henry the fyft whom they sente out for soche a purpose as they sente out oure kynge that now is. Se howe the Realme is inhabyted. Are where the goodly townes and theyr walles and the people that was wonte to be in thē are become & where the bloud ryall of the realme is become also. Turne thyne eyes whyther ỹ wylte & thou shalt se nothing prosperous but their sotle pollige. With ỹ it is flowinge water: yea & I truste it wylbe shortly a full see.

In all theyr doynges though they pretēde outwardly ỹ honoure of God or a comē wealth / theyr entente & secret councell is only to bringe al vnder theyr power & to take out of ỹ waye who soeuer letteth them or is to mighty for thē. As whē they sende the prynces to Hierusalem to conquere the holy lōde to fyght against the Turkes. What soeuer they pretende outwardly theyr secret entēte is / whyle ỹ princes there cōquere thē moare bysshoperikes / to conquere theyr landes in the meane season wyth theyr false ypocresy & to bringe all vnder thē / which thou mayste easely perceaue by that they wyll not let vs know the fayth of Chryste. And when they are ones on hye / then are they tyrauntes aboue all tyraūtes / whether they be turkes or saracenes. How minister

they

they prouynge of testamētes: Howe causes of wed-
locke: or yf any mā dye intestate: Jf a pore mā dye &
leaue his wyfe & halfe a dosen yonge chyldren & but
one cow to fynde thē/ yt wyl they haue for a mortua-
ry mercylesse: let come of wyfe & chyldern what wyl.
yea let any thynge be done against theyr pleasure &
they wyl interdite ỹ whole realm sparinge no pson.

Reade the cronicles of Englonde (out of whiche
yet they haue put a greate parte of theyr wekednes)
& thou shalt fynde them all wayes both rebelyous
and disobediente to the kynges & also churlysh and
vnthākeful/ so ỹ when al the realme gaue the kyng
some what to maintene hī in his ryght/ they wolde
not geue a myte. Cōsyder the story of kynge Johñ/
where J doute not but they haue put the best & fay-
rest for thē selues & the worst of kinge Johñ / For J
suppose they make the cronycles them selues. Com-
pare the doynges there of holy church (as they euer
cal it) vnto the lerninge of Chryste & of his Apostles
Dyd not the legate of Rome assoyle al the lordes of
the realme of theyr due obediēce whych they ought
to the kynge by the ordinaūce of God: wolde he not
haue cursed the kynge with his solemne pompe/ be-
cause he wolde haue done that office which God cō-
maundeth euery kynge to doo & wherfore God hath
put the swerde in euery kynges hande: ỹ is to wete/
because kynge Johñ wolde haue punished a weked
clerke that had coynned false money. The laye men
that had not done halfe so greate fautes muste dye/
but the clerke muste goo scapfre. Sente not the
Pope also vnto the kynge of Fraunce remyssyon of
his synnes to go and cōquere kynge Jhons realme.

So

So nowe remyssyon of synnes cometh not by fayth in the testamente that God hath made in Chrystes bloude: but by fyghtynge and murtherynge for the popes pleasure. Last of all was not kynge John fayned to deliuer his crowne vnto the legate and to yeld vp his realme vnto ỹ Pope / wherfore we paye Peter pẽce. They might be called the pollynge pẽce of false prophetes well ynough. They care not by what mischeue they come by theyr purpose so arre & conquerynge of landes is theyr heruest. The wekeder the people are the moare they haue the ypocrytes in reuerẽce/the moare they beleue in them. And they that conquere other mens landes / when they dye/make thẽ theyr heyres/ to be prayed fore for eue. Let there come one conquest moare in the realme/& thou shalt se then gete yet as moche moare as they haue(yf they cã kepe downe Gods worde that theyr tugglynge come not to lyghte) yea thou shalt se thẽ take the realme hole in to theyr handes and crowne one of them selues kynge therof. And verely I se noo other lykely hode / but that the londe shall be shortly conquered. The starres of the scrypture prompse vs none other fortune / in as moche as we denye Chryst wyth the weked Jewes and wyl not haue hym regne ouer vs: but wyll be styll chyldern of darknes vnder Antichryst and Antichrystes possessyon / burnynge the Gospell of Chryste and defendynge a fayth that may nor stond wyth his holy Testament.

If any man shede bloude in the churche/ it shall be interdited/tyll he haue payed for the halowinge. If he be not able to paryshe muste paye or else shall

it

it stonde alwayes interdited. They wyl be auenged on them that neuer offended. Ful wel prophesyed of thē Paule in the seconde pistle to Timo. iii. Some man wyll say, woldest thou that men shulde fyghte in the churche vnpunisshed? Naye but let the kynge ordayne a punyshmente for them, as he doth for thē that fyghte in his palace and let not all the paryshe be troubled for ons saute. And as for theyr halowynge is the iuggelynge of Antechryst. A christē man is the temple of god, & of the holy ghost, and halowed in chrystes blode. A Chrysten man is holy in hym selfe by reason of the spirite that dwelleth in hym, & the place wherin he is is holy by reason of hym, whether he be in the felde or towne. A christen husbande sanctifieth an vnchristen wyfe, and a chrysten wyfe an vnchristen husbande (as concernynge the vse of matrimony) sayth Paule to the Corynthiās. I know whyle we seke to be halowed in Christ, we are foūde vnwholy and muste be halowed by the grounde, or place or walles/then dyed Chryst in vayne. Howbeit Antychryste must haue wherwith to sitte in mens consciences, & to make them feare where is no feare and to robbe them of theyr faithe, and to make them trust in that that cannot helpe them/ and to seke holynes of that whiche is not holy in it selfe.

After that the olde kynge of Fraūce was brought down out of Italy, marke what pagaūtes haue he played, & what are yet aplayenge to seperat vs frō the Emperour (lest by ỹ helpe or ayde of vs he shuld be able to recouer his ryghte of the pope) and to couple vs to the Frenche men whose myghte the pope euer abuseth to kepe the Emperoure from Italy.

What

What preuayleth it for any kynge to mary his doughter or his sone, or to make any peas or good ordinaunce for the welthe of his realme? For it shal no lenger last then it is profitable to them. Their treason is so secrete that the worlde can not perceyue it. They dissimule those thynges whiche they are onely cause of, and simyll discorde amonge them selues when they are moste agreed. One shall holde this, and a nother shall dispute the contrary: But ỹ conclusion shalbe that most mayntayneth their falsheed, thoughe goddes worde be neuer so contrary. What haue they wroughte in oure dayes/ yea and what worke they yet, to the perpetuall dishouour of the kynge and rebuke of the realme, and shame of all the nacion in what soeuer realmes they go?

I vttered vnto you partly the malicious blyndnes of the Bisshop of Rochester/his iuggelyng, his conueyenge, his fory wylenes, his bopepe, his wrestynge, rentynge, and shamefull abusynge of the scripture/his oratory and alleginge of heretikes/& how he wold make the Apostles auctours of blynde ceremonies without signification contrary to their owne doctryne/and haue set him for an ensample to iudge all other by. What soeuer thou arte that readest this/I exorte the in Chryste, to compare his sermon and that whiche I haue written and the scrypture together and iudge. There shalte thou fynde of oure holy fathers auctorite / and what it is to be great and howe to knowe the greatest.

Then foloweth the cause why laye men can not rule temporall offyces whiche is the falsheed of the bysshops. There shalte thou fynde of miracles and

ceremonyes

ceremonyes without signification/of false annoyntynge,and lyenge signes,and false names,and how the spiritualtie are dysgysed in falshed / and howe they roule the people in darkenes,and do all thyng in the latyne tonge,and of theyr pety pyllage. Their pollynge is lyke a sokynge consumpcion wherin a man complayneth of feblenes and of fayntnes, and woteth not whence his disease cometh: it is lyke a pocke that freateth inwarde,and consumeth the very mary of the bones.

There seest thou the cause why it is impossible for kynges to come to the knowlage of the trouthe. For the spirites laye awayte for them & serue theyr appetites at all poyntes,and thorow confession bye and sell,and betraye bothe them and all theyr trewe frendes/and laye baytes for them & neuer leue them tyll they haue blynded them with theyr sophistry,& haue brought them in to theyr nettes. And then whē the kynge is captyne they compell all the rest with violence of his swerde. For yf any man wyll not obeye them be it rycht or wronge,they cyte hym, suspende hym, and curse or excomunicate hym. If he then obeye not they delyuer hym to Pylate/ that is to saye/vnto the temporall officers to destroye him. Last of all there fyndest thou the very cause of all persecucō,which is ỹ preachinge agaynst ypocrisy.

Then come we to the sacramentes / where thou seest that the worke of the sacramente saueth not/ but the faythe in the promyse whiche the sacrament signifieth iustifieth vs onely. There hast thou that a preest is but a seruaunt to teache onely, and what soeuer he taketh vpon hym more then to preache & to

to mynyster the sacramentes of Chryste (whiche is also preachinge) is falsheed.

Then cometh howe they iuggle thorowe dõme ceremonies, and howe they make marchaundyce wt fayned wordes, penaunce, a pene et a culpa, satisfaccion, attricion, character, purgatory pickepurse, and howe thorowe confession they make the sacramẽtes and all the promyse of none effecte or value. There seest ỹ that absoluynge is but preachynge the promyses, and curlynge or excõmunicatynge, preachig the lawe, and of theyr power, and of theyr keyes, of false miracles, and of prayenge to sayntes. There seest thou that ceremonies dyd not the miracles but faythe: euen as it was not Moses rod ỹ dyd the myracles but Moses faythe in the promyse of god. Thou seest also that to haue a fayth where god hath not a promyse is ydolatrie. And there also seest thou howe the pope exalteth hym selfe aboue god, and cõmaũdeth hym to obeye his tyranny. Last of all thou hast there that no man ought to preache but he that is called.

Then foloweth the bely brotherheed of monkes and freres. For Chryste hathe deserued noughte wt thẽ. For his sake getteste thou no fauour. Thou must offer vnto theyr belyes, and then they praye bitterly for the. There seest thou that Chryste is the only cause: yea and all the cause why god doth ought for vs and hereth oure complaynte. And there haste thou doctryne howe to knowe and to be sure that ỹ arte electe and haste gods spirite in the. And haste there lernynge to trye the doctryne of our spirites.

Then folowe the foure sences of the scrypture of

whiche

whiche thre are no senses and the fourthe that is to wete the lyterall sence whiche is the very sence hath the Pope taken to hym selfe. It maye haue no other meanynge then as it pleaseth his fatherhode. we muste abyde his interpretacion. And as his belles tynke so must we thynke/though it be impossible to hather any suche meanynge of the scrypture. Then hast thou the very vse of allegoryes and howe they are nothynge but ensamples borowed of the scrypture to expresse a texte or an open conclusion of the scrypture and as it were to paynte it before thyne eyes, that thou mayst fele the meanynge & the power of the scrypture in thyne herte. Then cometh the vse of worldly similitudes, and howe they are false prophetes whiche bringe a worldly simplitude for any other purpose/ saue to expresse moare playnly ye which is conteyned in an opē texte. And so are they also whych drawe the scrypture contrary to the opē places and contrary to the ensample lyuinge & practysynge of Christ/ the Apostles and of the holy prophetes. And then fynally hast thou of oure holy fathers power, and of his keyes, and of his byndynge and excommunycatynge and of his cursinge and blessynge wyth ensamples of euery thynge.

Finis.

Here after foloweth the Table of this boke.

¶ The Table.

Aaron xlviii. Absolucion lxxxiiii.
Aduersyte is profytable, xl.
antichryste is knowen by his deades xii.
antichryste turneth the rotes vpwarde xiiii.
annoyntynge is borowed of the Jewes lxi.
annoyntynge/Chryst was annoynted lviii.
annoyntinge/Apostles were not annoynted lix.
annelynge lxxxix Apostles were lõge weake xix
Apostles who slew them and why lxviii.
Apostles had lyke auctoryte xlix
armoure of a chrysten man. C.xxiii.
armoure of the spyrytualte. eodem
Aristotle and scrypture are contrary xiiii
Aristotle eodem attricion. lxxxii
allegoryes C.viii.
allegories the ryght vse of them C.ix
allegories are no sence of scrypture eodem
allegories proue no thynge C.x.
allegories must be proued wt an opẽ texte eodem
allegories haue destroyed the fayth C.xi.
auctoryte of the Pope is improued xlv
auctoryte that chryst gaue his disciples lxxxvi.
auctoryts of Pauls Gospell. ii
auctorite of Peters successours is to preach c.xix
¶ Badges lxxi
Baptym lxxv
baptim lasteth euer lxxxiiii
baptysynge of belles lxxxviii
bely is all to oure spyritualtie C.v
beggers ought none to be lx
bysshopes betraye thorow confessyon xciii.
bysshopes dyuyde all amonge them lxxxviii.

bisshopes why they make thé a god on erth l.
bisshopes haue mynistred both Chryst/kinge & Em
peroure out of theyr rowmes eodē.
bisshopes how they bynde(at the hande) xxbi
bysshopes can not rule tempozally and spyritually
bothe xlbi bysshopes. xxiiii. xxb.
bysshope what it sygnyfyeth lix.
bishopes wyll let no lay mā know what they do lxii
bisshopes that pzeach not are not of god lxiiii.
bysshopes how sotle they are lxxiii.
bisshopes how they teach kynges b
byndynge and lowsynge lxxxiiii. eodem. C.xx
blessynge of bysshopes lxxxbi.
blessynge how the apostles blessed eodem
blessynge what it meaneth lxxbiii
what blessinge folowety ỹ kepinge of ỹ law xxb
bozowed speach C.ix.
bondage how to come out of it xxxix
¶ Care of a Chrysten man ix
ceremonyes are estemed(at the hand) xC
ceremonyes bzynge not the holy goost lxxxbiii
ceremonyes dyd not the myzacle but fayth lbii.
ceremonies what they signifie shuld they tel eodē
dome ceremonies quēch the fayth lbiii.
chastisinge perteyneth vnto al gods chyldzē biii
Chryst was accused of insurrection. xbiii
Chryst how slew hym and why lxbiii.
Chryst is a trayter lxix
chyldern how they shuld be bzought vp xli
character. lxxbi
a chrysten receaueth all of God. xli
a chrysten can but suffer xxxix
Chryst pzophesieth of Antychryst lxxxbii.

Chryst is oure satysfactyon lxxxiii.
Chryst is a gyft geuen to synners C.i
Chryst is all C.iiii.
Chryst knoweth no thynge worldly eodem
to Chryst why we come not C.iii.
Chryst is the rocke C.xix
Chryst is the only rest of the conscyence C.xxv.
contricyon lxxxii. cotes are wared holy xvi
confessyon tormenteth the conscyence &c lxx
narowe conscyences lxxii.
coniuracyons lxv.
confessyon xciii. xcvi. xxxiii. xxxv. lxv.
confessyon is put downe amõge the grekes lxxxi
confesse to hym whom thou hast offended lxxxiii
counterfayted keyes xiv
contymacyon. lxxxviii
crosse of chryst c.vii curse is to be feared lxxxv
to curse doeth the Pope cõmaunde God lxxxvii.
they curse foure tymes in the yeare lxi.
how they curse in the marches of wales lxxxvii.
cursynge what it meaneth C.xx
¶ Dauid. v.xxvi.
deuels haue none of Pauls fayth lvi
good deades doeth god loke on xcv
deade fulfylleth the lawe before ỹ worlde xxxv
deacon what it is and his dutie lii.
good deades must we do but trust in chryst c.xxv
disorder of scole doctrine xvi.
doctrine of chryst is peaceable xx
doctours are inumerable one against an other xvi
doctrine of the pope cõmaundeth mortherr xix
doctryne of the pope is bloudy xx
doctrine of god wyll god defende eodẽ

doctryne of ypocrytes howe to knowe c.viii.
¶ Electe fall and why x.
exãple of false expoũdinge scripture c.xxi.c.xxvii
¶ Faythe is tryed iiii
fayth is the rote whẽce loue spryngeth lv. l
fayth dryueth awaye deuels lvii
fayth is the rocke c.xix false names lxi.
false similitudes xvi false anoited lviii.lx.
false marters ¶ false myracles xcvii.
false prophete and how to know hym xcviii.
fayth dyd the myracle & not the ceremonye lvii.
father & mother xxi fathers/fathers c.xxii.
feare xxxi fyrst masse lxxvii
foure senses of scripture c.viii. freres lxv.
frewyll xxx fre chapell lxiiii
¶ Gildas ix.
Gospell what it sygnifyeth li.
God howe he ought to be serued c.xxv.
God what thynge he is xvi.
God loketh on good deades. c.iii.
Gospell of Paull li
grace what it is xcvi
¶ Halowynge of churches and ce. lxxxv.
heuen cometh by Chryste xxix.
Hieronimus agaynste bysshoppes lxxxv.
holy dayes xi.
holy dayes how they came vppe. lx
husbande how he shulde rule his wyfe xli.
¶ Joseph iiii
Judges what theyr dutye is xlii
iudges are warned eodem.
iudges xxv
iustifyenge what it meaneth xxvi.

iustifyenge of sacramentes lxxvi
iustifyenge of deades lxxxi
iudas whether he were a prieste lxxix.
Keyes xliiii. xlv.
counterfayted keyes xlv.
kynges are downe lxx
kynges are captyue lxvi.
kynges ought to know what they do lxvii
kynges how they ought to rule xliii.
the kynge was gyuen in thunder xxxviii
kynges are warned xlv
kynges xxvii
the kynge is a greate benefyte xxviii.
kynges haue a iudge lxxiii.
Landes why they were geuen to the spi=
rytualte. lx.
lawe wherfore it serueth. xxxvi
laweyars lade heuy burthens lxx
laye can not rule and why lvi
latyne destroyeth the fayth lxxxix
all in latyne lxxii.lxxxvii
lawe was gyuen in thunder xxxvii
Lawe he that loueth not hath noo parte wythe
Chryste c.vii
lawe of the kynge is Gods lawe lxvii
lawe is oure marke c.vi
leuen xlvi libertie xviii
lyenge sygnes lxi.
litteral sence proueth the allegory c.ii
littera occidit / the lytterall sence kylleth is ex=
pounde c.xi
litterall sence is spirytuall c.xii
loue to ỹ law certifieth vs ỹ we are gods sõnes c.vi

londlozdes xlii.
loue fulfylleth the lawe xxxb
ryght lowfynge lxxxb
loufynge what it meaneth c.xx.
to loue the lawe is ryghteoufnes c.xii
¶Maryage xxii.
matrimonie is no ſacramente lxxvi
maſters how they ſhulde rule xlii
mariége of the childern pteineth to theyr elders xli
falſe marters C.
merites of ſaites lxxxvi merites of chriſt eodē
merites are ſolde eodē myracles xxxi.xcvii.
myracles myracles c.xxiii myters lxi
myracles why they are falſe xxxviii
true myracles xcvii. mortuaries lxiiii.
money byndeth not a Chryſten man C.b
¶Noe c.xiii.
nette lxvi necuerſe xxix
¶Obſeruauntes teſtamente lviii
offerynges how they came vppe lx
offerynges cauſe myracles xcix.
ozders c.xviii. ozder of teachynge xiiii.
one ozder is holyer then an other xvi.
ozder of readynge doctours xx
othes vnlawfull lxvi
¶Paul how he prouyeth his auctozite li.
pacience is a Chryſten mans fyghtynge v
paryſh preſt lxv. perſon xii.lxb
Peter chefe of the apoſtles what it meaneth liiii
pety pillage lxb penaunce lxxix.
pena culpa lxxvi peyne takinge. xc.xci.xcii
perpetuites lxix
pyſtles of Paul are Goſpell li.

places are holyer one then an other xbi
poetrie is good diuinite c.xi.
pope xxxii.
popes power is improued xxxiii.
pope dispenseth to kepe whores lxi.
pope forbiddeth matrimonie eodem
pope(at the honde) c.xx.
pope hath one kingdome moare then god. lxiiii
pollares lxxii
pope is robyn goodfellowe c.xxi
pope byndeth angels lxxxb
pope how he regneth vnder Chryst lxxxbi
pope is myghtier then God eodē.
pope selleth Chrystes merytes lxxxbii
pope is likened to ham c.xiiii.
pope persecuteth ii. phylosophy xiiii
prayer was not solde in olde tyme. lxix
prayer of fayth doeth myracles lxxxix
prayer/what men ought to praye xcviii.
prayar c.ii
to praye doeth not money bynde c.v.
prayer of the spyrite what it taketh awaye c.viii
prayenge to sayntes c.xviii.
preachers are one cōtrary to an other xiii
prelates neuer taught to obey God lxxii.
preachynge absolueth from synne xlb
prelates why they are weked xxxvii
prestes disgyse thē wyth the passyon lvii.
prest what he shulde do and haue lx.
prelates/kepe kynges lowe lxiiii
prelates how craftly they moue warre lxii
prelates aze faythlesse lxxiii
prelates swere by theyr honoure c.xiii.

prelates worke secretly lxxiiii
prelates are cloted in redde lxxiiii
presbyter lxxvii
prest/what is his office? eodem
prest is to saye an elder lix
preachynge was the auctoryte that Chryst gaue his Apostles. xlix
preacher that is sente/how to know hym lxxvii.
prestes vnderstonde no latine xi
priuey tythes lxiiii
prosperyte is a curse vi.
promyses confoyte viii.
prophetes who slew them and why. lxviii.
prokessynge lxv.
promyses lawfull maye not be broken xlvi
promyses vnlawfull ought to be broken eodē.
promyses iustifye xxxvii
prophesy of Chryst is fulfylled lviii
prophesy of Chryst must be fulfylled eodem
promyses of the sacramente iustyfie lxxv
promyse is left out xc.
protestacion of the auctor xcvi
false prophetes what they seke c.xviii.
purgatory lxix
puttynge on of handes lxxix
purgatory is the popes creature lxxxv
purgatory purgeth all c.ix.
¶ Questions lxvii.
¶ Repētaunce cometh by preachinge lxv.
repentaunce lxix
repentaunce is sygnyfied by baptym eodem
they that repente are receaued xi.
a ryghteous is a synner in the lawe lvii.

rightousnes c.xi. Rochester xliiii.li.lii.liiii
rulers why they are euell xxxvii.
euell rulers are a sygne of gods wrath xxxviii
¶ Saintes are prayed to & prayed for lxix
satisfaction is made to man lix
satisfactionmakers to god are damned lx
sacramente of Chrystes body and bloude xxxv.
sacerdos lxxvii.
sacramente eodem satisfaction lxxxiii.
sacramentes how they iustifye lxxvi
oure satisfaction to god is Chryste lxxxiii.
sacramẽtes how to know the true frõ ỹ false xciiii
saintes are but ensamples xcix
saluacion is wyth in vs xcii.
scrypture how it is fastly expounde C.xviii
scole doctrine corrupted youth. lxix
scripture hath but one sense C.viii
scala celi lxix.
scrypture the ryght waye to vnderstonde lxiiii.
scrypture ought to be in the mother tonge x
scrypture tryeth all doctryne xiiii
scrypture must be cherched xi.
scrypture perteyneth to all men lxviii.
scrypture why it maye not be in Englysh lii.
seruauntes xxiii. sentuaries xxix
sectes C.xxviii
shauen only wylbe spirytuall lxvi
shaunge is borowed of the hethen lxi
sheringe what it sygnyfieth lxiiii.
shyrt lxxxi
synne is the best merchaundyce that is lxxxvii
synnes to know they are forgeuen xc
lyenge sygnes lxi.

ſynne are lowſed thorow preachynge xlb
falſe ſimplytudes xvi
ſynner is ryghteous in chryſt xl.
ſynners are we all but there is dyfference C.xiii.
ſimplitude wythout ſcripture betokeneth a falſe pro
phete c.xiiii. ſimplitude C.xb
ſymilitudes make no kaythe eodem
ſimilitudes are no good argumentes. eodem
ſofraganes lxxxviii ſophyſters. C.xi
ſpirytuall lawe lxb.
ſpirytualte euer wynne ſome what lxxii.
ſpryt neuer taught to obeye gods ordinäū. eodē
ſpryt.ſo teach that no man is lerned lxvii
ſpryt officers what is theyr dutye liiii.
ſpryt.take ſeruauntes from theyr maſters xxiiii
ſpryt.wylbe holyer then the laye lxxvii.
ſpryt.ought to obeye the tempozal ſwerde xxvii.
ſpryt.take greate wages and teach not xi.
ſpryt.praye not that we maye come to the knowlege
of Chryſte xcviii
ſpryt.ſynge, when other men wepe C.viii.
¶ Tempozall ſwerde xxvi
Teſtamente lxiiii.
temptynge of God. C.xvi.
tyrauntes can not doo what they wyll viii.
tythes are not Gods commaundement lx
tithes lxiiii. totquot eodem.
trybulacyon is our baptym vi.
tribulacyon is a bleſſynge eodem.
trybulacyon is Gods gyft eodem.
tribulacion certyfyeth vs that we are choſen vii
tropologicall ſophyſters C.xi.
trowble foloweth true preachynge xviii.

Vengeaunce perteyneth to the offices lxvi
vengeaunce or wreake lx.xxvi
vicar xii.lxiiii. voloynge xc
Vnwedlocke lxvi
weake shuld be taught xcviii
wysdome of the serpent v.
wysdome of man maketh no fayth C.xv
worde of God maketh fayth eodem
wysdome of man is ydolatry xvi
worde of God must be persecuted ii
worde of God fyghteth agaynst ypocrytes eodē
worde of God is not cause of euyll xix.
worde of God shulde iudge doctrines lxxiii.
worldly wysdome xxx
worde of God perteyneth to all men lxxiii
worshippynge of sayntes C. xcvii
worke wythout a promyse saueth not xc.
workes xci.xcii.
Ypocrytes/by what craft they fyght agaynste Gods worde ii.
ypocrysy/twych not that scabbe lxxiii.
ypocrytes how they bynde and lowse lxix.
ypocrytes loue sacrifyce and offerynges C.ii

Finis.

